

A YEAR OF GENERATIONS. The new year starts with youthful enthusiasm but it will need the wisdom of the elderly to carry it through to the end. The birth of a new year is often likened to the birth of a baby. This month's editorials are written by Dr. Louis Praamsma, a retired minister living in Hamilton, Ont. He begins his editorials this week talking about "great expectations" for 1982. May it be a year in which both young and old grow up together and learn from each other.

Sikma heads farmers for third term

Tom Oegema, a 35-year old turkey producer from Talbotville in Elgin County was elected vice-president at the annual convention of the Christian Farmers Federation of Ontario, held at the University of Guelph early in December.

Oegema defeated Mike De Beer, a 40-year old dairyman from the Haldimand-Norfolk Region for the position. Oegema moved up from 2 years as the Federation's Treasurer. De Beer was Federation secretary for 3 years in the late '70's.

Oegema farms with his brother Heiko. He is a graduate of the University of Guelph with a master's degree in plant physiology.

John Sikma, a 36-year old apple grower from Newcastle in the Durham Region was re-elected President. Sikma was unopposed to his bid for a third term.

Jack Vanderkooy, a 29-year old dairyman from the Haldimand-Norfolk Region did not stand for re-election as vice-president. He served on the Executive for two years.

Elections for two positions for

Director will be held by the Federation's Provincial Board scheduled to meet on January 14, 1982, D.V.

Christian farmers to pay more in 1982

It will cost about \$220 per member to keep the Christian Farmers Federation of Ontario running next year, according to financial reports examined during the annual convention.

Instead of charging members a flat fee of \$100 and asking for donations to cover the cost, the federation will tell members what it costs per member to keep the organization running and accept whatever they contribute.

President John Sikma said that in extreme cases of financial hardship, a farmer who feels all he can afford is \$10 could still become a member.

The federation has an official membership of 626 this year.

The CFFO budget for next year is \$124,000, half of it for four staff members. The head office is in Harriston, Ont.

Interest subsidy sought by CFFO

In a meeting with the Honourable Lorne Henderson, Ontario Minister of Agriculture and Food in mid December, the Executive Board of the Christian Farmers Federation of Ontario has urged immediate implementation of the basic recommendations of the report by the Emergency Task Force of the Ontario Federation of Agriculture.

In the meeting the Christian Farmers asked for loan guarantees and interest subsidies on short and intermediate-term loans for those farmers in the greatest need.

The Federation was pleased that the Minister was studying assistance alternatives.

The Federation asked for interest assistance on a maximum of \$150,000 per family farm. Their brief recommended full subsidies of interest above 12% for those with less than 50% equity.

The Federation stated the following about the OFA Emergency Task Force: "We commend the OFA on the appointment of an effective and cred-

ible Task Force."

"We commend the Task Force for a balanced and well thought-out report."

"We endorse in principle the Task Force report and urge that our governments give immediate attention to implementing the basic recommendations. We agree that a 6-month moratorium on farm foreclosures is needed to allow some better programs to be developed.

"However, we do have some concerns about specific recommendations but these should not hold up immediate government action:

- assistance programs should have definite family farm size maximums;
- assistance should be for the needy; not all farmers need assistance programs;
- stabilization should be improved but we question the use of current costs rather than 5-year averages to establish stabilization levels."

The Federation also met with 15 members of the Conservative Caucus to express the same concerns.

Farmers needed for world food production

Dr. Arthur Simon, a Lutheran clergyman from New York, laid out an international perspective and urged the farmers to put a high priority on conserving their own farms for long-term maximum food production. In 1974, Simon formed Bread for the World, an inter-denominational lobbying organization which aims to prod Christians "to raise their voices on behalf of the hungry" of the world. Dr. Simon was addressing the Christian Farmers Federation of Ontario annual meeting, held December 9, in Guelph, Ont.

Simon said world hunger is linked with a number of concerns, including poverty, trade, military spending and international aid programs.

Solutions lie in the direction of helping the poor people in the poorest countries to produce their own food, he said. In many cases that means there should be land reform so those people have land to begin their struggle for survival.

Related to that is a need for employment and economic growth so others can earn income to buy food, he said.

Simon urged Canadians to take action and become involved and said it's wrong to believe individuals are too small and can do nothing.

He urged a four-point response for members of the federation:

- Care for their own farms to make the land as productive as possible now and for future generations.
- Contribute to church and other aid agencies which help people become more self-reliant in food.
- Increase the membership of the Christian Farmers Federation of Ontario so it will carry more influence with politicians and farm leaders.
- Take special interest in public policies which affect world hunger.

Simon noted that it took three years of lobbying by his organization to result in legislation in 1977 in the U.S.

to enable farmers to set up on-farm grain reserves.

The Christian Farmers Federation of Western Canada also held its annual meeting recently. Look at C.C. coverage on pages 12 and 13.

The reserves are owned by farmers and the grain is stored on their farms, he said, and the government only encourages farmers to release those reserves after prices hit certain minimums.

He said there was some opposition from among farmers when Bread for the World first lobbied for that type of reserves policy, but now every farm group in the U.S. supports the concept. More recently the U.S. government has added a small government-owned wheat reserves program, he said.

Both are merely starts in the right direction, he said, and grow out of the 1974 World Food Conference recommendation that there be international food reserves, held nationally but co-ordinated internationally.

His organization is pushing now for reforms in food aid programs, he said, such as an emphasis that the poor and needy of the world be the prime recipients, that food aid be aimed towards helping these people become self-reliant in food production and that there be well-defined goals against which performance can be clearly measured.

Charles Baldwin, head of the soil section at the Ridgetown College of Agricultural Technology near Chatham, told the meeting that widespread use of nitrogen fertilizer following the Second World War has led to soil erosion problems in the province.

He criticized farmers for working their soil too early in the planting season by plowing it while it is still wet and working the land too much in the fall.

Viewpoint

Great expectations in 1982

Happy New Year!

A happy and carefree 1982! It is a good thing to shake hands on the first day of the New Year and to express our best wishes. Will they come true?

Often the old year is pictured as an old man with a grey beard, heavy-laden with many burdens, while the new one is introduced as a rosy baby or a laughing child, full of expectation of good things to come.

But it takes only 365 days to turn that baby into that hoary old man, all the days of the New Year will add to its burdens, and we know it now already.

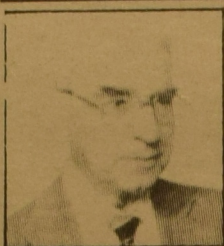
Listen to the following quotation: "It is, alas, an undeniable fact that the coming New Year will initiate for many families new occasions of care and trouble. The hope that the end of the recession would have come is not fulfilled. We have not made any progress. The social problems have not been solved. It became increasingly difficult to make an honest living. Much competition has spoiled the market. About a dozen years ago we have known a time of prosperity, but it has completely gone now."

These words offer an accurate picture of the situation of the beginning of this year. They were actually written, however, in the beginning of 1896, by the well-known Dutch Calvinist leader Abraham Kuyper.

They may serve as an illustration of the saying of a wise king that there is

nothing new under the sun. Man is always man, that means a sinner. The world is always the world, that means no paradise. Human programs are always human, that means prone to fail.

We should look at all this very realistically, as Kuyper did in 1896. He quoted one somber sentence of a very wonderful speech of the Lord Jesus:



Dr. Louis Praamsma

Editorial

"Sufficient to each day is the evil, thereof" (Matt. 6:34b).

Each day with its own evil! And what was the point that Kuyper made? That point was that we can speak a long time about all kinds of economic, political and social problems, without having touched the real problem; that we can develop the most ingenious theories about possible solutions without ever finding the real solution. The real problem is that of paradise lost; and the real solution is that of paradise regained. Kuyper, therefore, used the term: pilgrimage. We are on the way.

All the days of the coming year we will be on the way. And all the evil of all the days will remind us of the fact that we have not yet arrived.

Was and is not this an extremely pessimistic position? Doesn't it paralyze all our energy and take away all our hope? Let us look at this question squarely, because it is such an important one, and so-called 'conser-

me in Paradise." But not yet now. Not yet here.

Therefore, the economic questions were not the one and all for them; Calvinism is by no means the father of capitalism.

No, the following of the coming King was the one and all for them; that and only that made life worthwhile for them. Therefore, they certainly spoke of the evil of each day. But they did not forget the preceding words: "Seek first his (the Father's) kingdom and his righteousness; and all these things shall be yours as well."

They tried to find out what righteousness was; being right with God. In their houses, in their family life. In their schools, in their educational life. In their labour, in their social life. In their nation, in their political life.

They struggled with great energy, and we should still do the same. They recognized that they produced only "small beginnings", and we should do the same. But in the meantime, they had high expectations, and we should have the same.

They knew the tune of the song:

Where, o pilgrims, are you going?
Your heads up, and hand in hand.
We go where our King is calling,
To God's house, our fatherland.
Over mountains and through
valleys,
We go to the happy dwellings
Of God's house, our fatherland.

Is your church plagued with "bad words"?

"Sticks and stones may break my bones, but words can never hurt me" goes the children's response to an unkind or thoughtless word. Unfortunately we know that this response isn't true — words can and do hurt, adults no less than children. Words can hurt feelings, destroy relationships, and create barriers in fellowship.

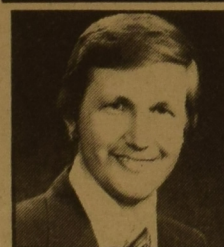
Quite aside from curse words there are also other "bad" words within the Christian community. What I have in mind especially are words that close off communication between fellow Christians. Very often we use convenient words or labels to dismiss the views and opinions of people with whom we disagree instead of listening and reasonably countering their arguments.

I have, for example, been in circles where a person's views were simply dismissed because the person was said to be "conservative." I have also been in circles where the same thing happened to views of a "liberal" person. In both cases the end result was the same — with a convenient label or word the discussion was closed.

There are several words that are used this way in our Reformed communities. Having been guilty of using words this way myself, I know how much of a temptation it is, whenever one feels uncomfortable with certain views or activities but finds it difficult exactly to say why, to dismiss it with a negative label. When

you have dismissed it this way you no longer need to wrestle with the problem.

When a group of Christians in a particular church sense a spiritual deadness in their church and begin to meet in small groups for Bible study, song, and prayer, it is easy to dismiss it with a word — call it "charismatic."



John Bolt

Religion

Then we no longer need to examine ourselves, ask the question: Are there signs of spiritual deadness in our midst? Also we don't need to come to terms with the challenge of Christian spiritual experience that such groups present us with. They are "charismatic" and everyone knows what that means.

When the worship committee of a church recommends certain liturgical changes including greater congregational involvement by way of responsive reading, more frequent celebration of the Lord's Supper etc., it is easy to dismiss it with a word — call it "Romish" (Roman Catholic). Then we do not need to ask whether the order of

our worship services has become "custom or superstition" and whether liturgical change could enhance our worship of God. We don't want to be "Romish" and that settles that.

When a popular evangelist calls men and women to make a "decision" for Jesus Christ it is easy to dismiss his work with a word — call it "Armin-

ian." Then we do not need to come face to face with the poor record in the area of evangelism, we can console ourselves that "Reformed" evangelism is very difficult, that men and women won't listen anyway. Most evangelists are "Arminian" and that we surely want to avoid.

These examples should not lead anyone to conclude that it is primarily "conservatives," those who are reluctant to change, who are primarily guilty of using "bad words." When those in the church who oppose the ordination or women to ecclesiastical office are simply dismissed as "traditionalists" or, even worse, as "chauvinists," then the discussion is also

closed. With a word, their arguments and reasons are taken care of.

The apostle James tells us that bridling one's tongue is the mark of a truly religious man. "If anyone thinks he is religious, and does not bridle his tongue but deceives his heart, this man's religion is vain" (James 1:26). Later on in the same letter (chapter 3) he reminds us that the tongue is a fire which, set on fire by hell, sets our whole bodies on fire. The tongue, he adds, can be tamed by no man, it is a restless evil, full of deadly poison since with it we bless the Lord and curse men who are created in his image.

The words we use, and the way we use them, are therefore important. We can create understanding and community, build relationships and grow in our understanding and practice of the Christian life or we can short-circuit such growth.

The use of "bad words" is usually a reflection of another sin, the sin of pride. We think that we already fully know the truth. Seriously, to listen rather than to label or use a word to dismiss someone requires humility, which, we should remind ourselves, is the key characteristic of the mind of Christ (see Phil. 2).

My appeal, thus, is not that we stop using words and avoid theological and confessional judgments, but that in our use of words we reflect genuine Christian humility and charity. Then "bad words" will cease to be said and heard among us.

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Letters

Basics of "Reformed Perspective" reiterated

Well, what do you know: we are not quite off the ground yet and already we are involved in polemics. In *Calvinist Contact* of November 27, 1981, we find under "Pastoral Pondering" an article above the name of Rev. D. Dejong, Canadian Reformed Church, Calgary, Alberta.

In this article, which appears under the heading "A Reformed Social/Political Magazine raises some questions," a reference is made to a draft of our constitution published in *Clarion* of August 15, 1981, which read: Article 3: "In carrying out its objectives, the society will recognize the Bible as God's infallible Word and be subject to the official creeds of the Canadian Reformed Churches, to wit: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort."

Following that quote we had written: "We do not believe, as is becoming fashionable these days, in strictly defined 'spheres' where the creeds of the Church should only apply to the Sphere of the Church. Life is one. The Three Forms of Unity, precisely because in them the Church speaks in accordance with God's Word, are in all of life the source of authority. If this is called confessionalism, then so be it."

The Rev. D. Dejong now comes to the following "Pastoral Pondering": "The question must be asked whether this is in agreement with Art. 5 and 7 of our Belgic Confession and with the first Commandment and its explanation in the Heidelberg Catechism. I would like everyone involved to deal seriously with this question."

As one who is somewhat in-

involved, I would like to deal seriously with this question as well. In the first place, the draft constitution has been replaced with the one that was adopted. It now has the following Art. 3: "The society is bound by the Bible, God's infallible Word, as it is summarized and confessed by the Canadian Reformed Churches in: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort."

This formulation is indeed more in line with the usual phrasing of confessional binding than the previous one. However, my conviction that this confessional precision of the binding is necessary for all spheres of life, including our own press foundation, remains unchanged and is confirmed also by this formulation. We know what can happen if this confessional precision is not pre-

scribed. History has many examples of attempts to take away the "narrowness" of The Three Forms of Unity.

Groen van Prinsterer, writing about the old subscription form which binds office-bearers to The Three Forms of Unity because they are in all respect conform to God's Word, stated (in 1848): "Take away the authority of that form, declare that only God's Word is the authority over preaching and teaching and we shall, witnessing the resulting destruction of the Church, be dragged along to subjectivism and individualism."

That is the reason why we insist on this precision. That is also the reason why Rev. Dejong has subscribed to a similar form, binding him to The Three Forms of Unity.

Rev. D. Dejong does not write out in full that question which we are all to take seriously. Therefore, in order to do so we must first construct it from the building materials supplied by him. We hasten to oblige and find then that Rev. Dejong questions whether this (the statement quoted) is in agreement with Art. 5, that we accept only the Holy Scriptures for the foundation of our faith, in agreement with Art. 7 which prohibits adding anything to or taking anything away from the Word of God and in agreement with the first commandment, as explained in Lord's Day 34, Q. & A. 94 and 95, that I avoid and flee all idolatry, which is defined as having instead or besides the one true God, who has revealed Himself in His Word, something else on which to place my trust.

Now that is pretty heavy stuff. For one moment I thought that Rev. Dejong meant to criticize the formulation. The original, written by me, had: "in all of life source of authority." Without the article "the." Really! *Garantie sur fac-*

ture! I know our people. However, the article "the" did get printed. And so there it stood.

Probably a different phrasing, probably some slight rewording, could fetch the praise of Rev. Dejong, like the clock in the old verse after the confession about the stolen cookie: "Now all is well, all is well, all is well." But then, why the idolatry references? Why the Sola Scriptura?

Does the pastor ponder these questions because he sees real dangers in our writings? Real dangers of bowing before man-made idols? Dangers of impairing the integrity of the Holy Scriptures? If that is so, then he should positively state so. One should not come up with such heavy material in the form of a question, rhetorical or otherwise. Was the question only posed to obtain clarification? Let me help out then: I state hereby that The Three Forms of Unity, because in them the church speaks in accordance with God's Word, are for all of life source of authority.

If that is idolatry, let Rev. Dejong then clearly say so.

As was reported before, the foundation had chosen the name **Perspective**. Promptly we received numerous telephone calls telling us that that name was in use by the AACS for their newsletter. Although theirs is a news exchange for scholars and ours is a family magazine, the possibility of mistaken identities does exist. Of course, the noun "perspective" as term, is general enough that nobody could claim a monopoly to its use. Therefore the board, deciding to hold onto the name, has changed it and added a subtitle as follows: **Reformed Perspective, A Magazine for the Christian Family.**

So that is the one to look out for. Proposed date of first publication: January 20, 1982.

John Devos, Editor
Reformed Perspective
Carman, Man.

We have much to learn from the Indian culture

Dear Sir:
Dr. Van Groningen's article of November 6, 1981 left me quite puzzled and not a little concerned. I will not respond to his specific references to the Dene nation — others more qualified and closer to the situation can respond. Although I cannot respond as a native North American, I believe that having worked with the Montagnais people in Bible translation for the past five years qualifies me in some way to respond to the issues.

The form of the question we ask ourselves goes a long way to understanding the basic issues involved. The question ought not to be: "Should we protect primitive Indian cultures?" The question ought to be "What does it mean to deal justly with the North American native peoples?" The former question focuses on the culture as an artifact; the latter focuses on the people. The former question identifies us as the controlling dominant society; the latter identifies us as the responsible dominant society. The former question biases the response; the latter identifies the Christian principle involved and leaves the question open.

Once our obligation has been identified as dealing justly with another people, we can begin to delineate the implications of this responsibility. To deal justly with the Native North Americans means to recognize them as the original inhabitants of this land, and us as uninvited though now dominant immigrants. To deal justly means to recognize their right to the land they inhabit and inhabit. To deal justly means to respect the terms and intent of treaties made with them. To deal justly means to negotiate with them as equals. To deal justly means to allow certain rights of self-determination, even to the point of making what appears to us to be mistakes.

You see, the question is far more reaching than whether we want to spend a few more dollars to preserve a culture, as though it were a relic or a museum artifact. The question deals with the relationship between two peoples, the one being dominant, the other relatively at the mercy of the dominant society. Not to act justly means a denial of the worth of the dependant society; not to act justly means also a continued

corrosion of the values of the dominant society.

A second question that Dr. Van Groningen raises has to do with an evaluation of various societies and how well they have responded in obedience to God, both to his cultural mandate and his call to be Lord of their lives. This undoubtedly is a difficult area in which to make evaluations. Nevertheless his treatment of the subject is superficial and his condemnation of Indian societies unjustified.

As a starting point in any evaluation, we should maintain an historical perspective. To be hurled from a pre-bronze age type culture into the 20th century in the space of a century is nothing short of a shock for any culture. I wonder how we would have survived such a shock.

How well or how quickly the Christian faith works its transforming power in the culture should be evaluated in terms of their perception of the world, of change and of faith, not in terms of our perception.

Admittedly, no society is perfect, but close observation of North American Indian societies in general and the Christians among them in particular would reveal that we have much to learn from them.

For example, the Montagnais sense of generosity and sharing far outstrips our "civilized" practice.

Though sorely disrupted in the past decades, the innate Montagnais sense of ecology far surpasses our own. We have much to learn from native cultures in the areas of health and the wholeness of life, of the reality of the supernatural, both the good and the bad of it, of the unity of religious and secular activity, of reverence for the elderly, not to mention their contributions of natural medicines, delicious foods, techniques of survival, and numerous crafts and construction abilities. The native Americans have not exercised dominion over the earth, you say? By whose standards?

Dr. Van Groningen raises the question: "Has the Christian faith really been integrated and applied to a way of life in the northern MacKenzie Valley?" He should listen to native Americans turn that question around: "Has

the Christian faith really been integrated and applied to a way of life in the San Joaquin Valley, the Red River Valley, the Fraser Valley, or any other?" Or has it been, as in many other primitive areas of the world, that the Christian faith has been accepted by some and that in a very personal but superficial manner?

The North American native is observant. He has seen almost every white hunter waste parts of the animal he would not waste. He has seen territories invaded and exploited without regard to the inhabitants of the area. He has seen the most ungodly men placed in positions of leadership. Is it any wonder that he as well questions the obedience of the white man to the mandates of God?

Even simple justice would have required applying the same standards cited in the article applied to our society. Dr. Van Groningen mentions the walkabouts. "Walkabouts include sexual relationships among various people of the tribe where the marital bonds are not too strongly observed." Sounds like modern suburban society to me. "Walkabouts may include leaving a child, three or four months old, that was considered a burden...." They let them die at the age of three or four months; we kill them in the womb. What's the difference?

All this is not to say that the native cultures and societies are "better" than ours. Each culture is riddled with evidences of sin, pride, and greed. I simply want to call for justice in our relationship to them: justice in our evaluation of their culture and justice in our dealings with them.

(Rev.) Donald Hekman
Wycliffe Bible Translators
Sept. 11es, Quebec

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Church Page

Pastoral Pondering

The family farm and the family church

There is quite a difference between a country kid and a city kid. I thought about that the other day when I heard my son complain on a Saturday morning that he was bored and didn't have anything to do. Kids in the country seldom have that luxury.

I grew up on a farm. It was a rather large fruit farm, rather large that is, in my mind and for the time of my boyhood days. It was a family farm in that Southern Ontario fruitbelt of the Niagara Peninsula. The seventy-five acres of apples, pears, cherries, grapes and other fruits needed all the energy and labour that father, mother and seven children could put into it.

What made that hard land bear fruit was the sweat of all of us. This, of course, did not always sit well with the kids of the family, but we never complained about nothing to do. The child labour laws did not apply to farm kids. Indeed, many a farm would have folded were it not for the communal effort of the farmer's family.

So, at five years old, I was already part of the team, a drawer of water for thirsty workers, and a hauler of baskets for busy harvesters. I was part of something. My little bit counted even if it was only a little bit.

That fact was driven home to me one day when I had come to the conclusion that my father's demands were unjust, my plight intolerable. And, wishing to be doing something more exciting than picking apples, I rebelled. I wasn't going to spend my valuable childhood doing nothing but work and missing out on all the fun.

I had decided enough was enough. That day it would be baseball or a bike ride to the bush. I can still feel the penetrating eyes of my father and hear his words as he confronted my rebellion: "Do you eat at this table, son, and sleep in a bed in this house? Do you have clothes to wear? Who is going to do your work if you are not there to do it?" His logic was too much for me. He caught my conscience and my sense of duty. But more important was the realization that what I did counted!

There are a lot of similarities between a church and a family farm. Not least among the similarities is the family nature of both. We have one heavenly father, and we are all the adopted children of God through Christ Jesus. We work together as a family under the supervision and direction of our father. Each member of the family has a part to play in the planning and the harvest of our father's fields. No one can just watch as brothers and sisters do the work.

I would like to introduce two new programs that will help us do the Father's work better as members of his family and labourers in his fields. You will be hearing more about them in the future and we hope that many will become a part of one or the other.

"Discover Your Gifts" is a workshop that will help members of the church become acquainted with their spiritual gifts in order to benefit us in putting their gifts to work. A spiritual gift is a specific grace given by the Holy Spirit to each member of the church, enabling everyone to perform ministries of word and deed in relationship to all the others for the building of the church. The second program, which undoubtedly will be helped by the "Discover Your Gifts" Workshops, is the C.E.T. Program, or Congregational Evangelism Training. C.E.T. trains people to be used in active, direct door-to-door evangelism. Its goal is to equip people for the ministry of the gospel, drawing from the gifted persons in the church family. Those taking part in this training program will learn how to present the gospel. They will go out in teams of three into our church neighbourhood and will help to train others for this work. Our goal will be to have a number of teams visiting our neighbours and minister to them by presenting the gospel.

Both these programs have exciting possibilities. Certainly they will make a busy church busier, but they will also make a healthy church healthier as they help us to do our father's work together. As farm kids, who have lots to do and are seldom bored, so also God's children have lots to do in the father's fields. It's exciting work because it's the father's work. It's important work because the father uses us to bring life and liberty to men and build his kingdom. The important thing in this work is that we each have a part. What we do counts! Let each glorify God with the gifts that God has given him.

Pastor Dan Tigchelaar,
First Chr. Ref. Church,
Victoria, BC

Christian Education in the Newcastle public schools

The last time we told you that five teachers had to be found for this evangelism work. Well, God in his providence has provided a man by the name of Charles Rainey to do it on a regular basis. This man is a full-time missionary for the Bible Club Movement of Canada. He is currently teaching in the Hampton and Maple Grove schools. He started teaching in Newcastle Monday, September 28 for one half hour in each classroom. He will be teaching here every Monday from now on.

The ministerial and school board are hopeful that after having tried this arrangement out for one year that other schools will also like to introduce a similar program.

The B.C.M. is a faith supported ministry. The curriculum has been studied by our education committee and was found satisfactory. We hope you will support this ministry with your prayers.

Maranatha Chr. Ref. Church
of Bowmanville, Ont.

Help those in need

Recently Chilliwack and the surrounding area has established a Transition House, where women or children seek shelter when they can't tolerate violent home situations. The city council granted use of a house. They have received no provincial funding as yet so they're in

desperate need of money. There is also a need of appliances, furnishings, bedding and food.

Agassiz (BC)
Chr. Ref. Church

Christian Reformed

Called

—to Niagara Falls, Ont., Rev. William Dykstra of Kingston, Ont.

Declined

—to Orillia, Orangeville and Brockville, Ont., Rev. Peter Kranenburg of Toronto (Second), Ont.

Accepted

—to Edmonton (Ottewell), Alta., Rev. Peter Breedveld of Kitchener, Ont.

—to Williamsburg, Ont., Rev. Wieger De Jong of Essex, Ont.

Alfalit too reaches out

Greetings from Alajuela, Costa Rica! After six hectic weeks, we are finally settled enough to take some time out to let you know what's been happening since we last wrote.

The 8th of August, we moved 24 kilometers from our home with our family in San Jose, to a small two-bedroom apartment in Alajuela, a city the size of Chatham, Ontario. Although we still need to add a few finishing touches, we are very glad to be in our own home. The reason we live in Alajuela is because this is where the central office of Alfalit International is located. To help you all better understand what Alfalit is and does,

let me explain the name Alfalit. Alfa is short for alfabetizacion, the Spanish word for teaching reading and writing. The second part, lit, stands for literatura or literature. So, Alfalit means teaching adults to read and write, and providing them with simple literature. While this literature is used to reinforce the reading skills, it is hoped that it will also motivate the readers to think about how they might solve some of their everyday problems.

On August 19th, I finished my formal language study and on the 20th left for a ten-day trip in Ecuador to begin my orientation to Alfalit. I met with the Ecuadorian "hermanos" (brethren) and learned of their work. Fifty per cent of the people in Ecuador do not read or write.

Yesterday, I returned from a 5-day evaluative and educational seminar which was held by Alfalit for Guatemala at the Presbyterian Seminary in Guatemala. Despite government tactics to discourage any efforts to help the poor, these Alfalit workers will have reached over one thousand illiterate adults throughout Guatemala in 1981 alone.

Thank you for all your letters of encouragement and interest. We look forward to hearing from you again real soon. May God send his blessings upon all of you and the work you are doing to further his kingdom.

With the love of Christ,

Stan and Kitty de Voogd
First Chr. Ref. Church,
Chatham, Ont.

Church News

Rev. Jack Quartel celebrates 25 years as a minister

A quarter century in the service of our Lord and Saviour is a significant milestone that deserves a fitting recognition. It was for this purpose that on November 13, 1981, the congregation of Calvin Christian Reformed Church of Ottawa gathered to honour their pastor, Rev. Jack Quartel, for completing 25 years of service in the Christian ministry.

Following the graduation from Calvin Seminary in 1956, Rev. Quartel began his ministry in Wyoming, Ont., a rural congregation of some 80 families at that time. This period was characterized by the early immigrant days of the 1950s when Christian elementary schools were being

established and most of the preaching was still being done in the Dutch language.

In 1961 Rev. Quartel moved to Hamilton, Ont. to be the pastor of the Immanuel C.R.C., a new urban congregation of some 35 families which had been part of the Canadian Reformed denomination. This ministry was marked by a period of transition and adjustment, coupled with considerable numerical growth and completion of the church edifice.

In 1968 it was back to the rural environment of Western Ontario as the Listowel C.R.C., a church of about 120 families, called Rev. Quartel to be their pastor. His ministry here was highlighted by increased interest and involvement by the congregation in Indian Mission work in New Mexico and in the work of the Wycliffe Bible Translators.

In 1973 Rev. Quartel and his family arrived in the Nation's Capital where he became the pastor of Calvin C.R.C., a congregation of 160 families which has since grown to 185 families. Milestones during this period included the establishment of a Home Missions church in the Ottawa suburb of Kanata; expansion of the church facilities to accommodate the growing congregation; increased involvement by church members in Bible study and prayer groups; and expansion of evangelism and outreach pro-

jects such as neighbourhood Bible studies, prison ministry, worship services for senior citizens, and Bible distribution in hotels/motels.

Under Rev. Quartel's leadership, the congregation of Calvin Church continues to experience a growing sense of spiritual awareness and commitment.

The commemorative evening held to celebrate the 25th anniversary of Rev. Quartel's ministry featured a varied program of musical and stage presentations by various church societies. One highlight of the evening was the inaugural performance of the "Calvin Pastoral Singers", a choir consisting of church council members, who sang a specially composed song for this occasion.

The children of the Church School also flattered Rev. Quartel with their musical rendition of "We Love You". Other presentations were made by the Church Choir, Cadets, Calvinettes, Young People, Young Adults, Gospel Brothers, and Master's Own. The evening was concluded with the presentation of a gift to Rev. and Mrs. Quartel.

The congregation of Calvin C.R.C. is thankful to God for his gifts and work of Rev. Quartel and extends to him and his family their very best wishes and God's blessing as he continues his ministry in the Lord's Service.

Peter Runia

Covenant Christian Reformed Church Barrie, Ontario

Sunday worship service at
37 Burton Ave.,
United Church
9 a.m. and 7:30 p.m.

Minister
Rev. John de Winter
722-6982

Redeemer College: Learning is for serving

#3



Theodore Plantinga
Assistant Professor of Philosophy

Over the past several weeks, *Calvinist Contact* has published some articles concerning Redeemer College and its plans for the future. The first article focused on location, tuition fees for 1982-83, and other costs that are involved in going to post-secondary institutions.

Last week's article dealt with the area of student housing, the cost of student housing, and the whole area of student financial aid.

This week's article describes the course program at Redeemer College as well as the faculty members and physical education. In addition, the article will discuss how the community college bound stu-

dent will benefit by attending Redeemer College.

Course program

Redeemer College will offer a complete range of first-year college courses. The courses will include biology, chemistry, physics, English, French, geography, history, philosophy, political science, mathematics (algebra, calculus, relations and functions), psychology, religion and theology. They also hope to have programs available in such areas as drama, choir, and sports.

The students can undertake a full course of studies at Redeemer College for their first two years and then com-

plete their program in almost any area, from medicine to physical education, at another Christian college or at a Canadian university.

Faculty

So far, faculty appointments have been made in six disciplines. Each appointment provides a professor of the highest calibre. The faculty to date includes John Bolt (Religion and Theology), Hugh Cook (English), Justin Cooper (Political Science), Theodore Plantinga (Philosophy), Harry Van Belle (Psychology), and Harry Van Dyke (History).

The Academic Affairs Committee is still hard at work in recruiting for the areas of mathematics, the natural sciences, French, and geography. Appointments in these areas are expected to be made in January.

Physical education

It is important to many students that some sports activities be available to them while attending college. The

staff of Redeemer College is committed to have programs, most likely of an intramural nature, in various sports.

Redeemer College realizes that there should be a proper outlet for physical activity available to its students. Availability of proper sports facilities is a major factor in considering the various potential locations.

Community college

Many students today desire to go to local community colleges where they hope to learn a specific trade or skill in a relatively short time, and then enter the employment force in their chosen field. While community colleges may teach the "how to do it" of a particular skill, it does not in any way address the question of "why do it."

They may teach a student "how" to be a good computer technician or a proficient secretary, but they do not address the question of "why" a student should be a good technician or a proficient sec-

retary. What does it mean to be a *Christian* computer technician or secretary? Redeemer College believes that the student who is determined to attend community college will benefit greatly by attending Redeemer College for one or more years.

By taking some of the courses at Redeemer College, the student will gain a better insight to the "why" of their chosen profession and their role as a Christian in that profession, and how that profession relates to the total fabric of life in the Father's world. From a practical point of view, a community college student who has attended Redeemer College for one or more years will be a better technician, and his or her employment opportunities will be enhanced.

Next week

Next week's article will look at the length of the school year, student employment, anticipated size of the student body, student-staff ratio, and student guidance and counseling.



Wilma Binnema
VanderSchaaf
Edmonton

acteristic in each other in relation to student recruitment. Cooperation could be fostered, particularly after these newborn colleges have been established for four or five years and gained their own identity, by student exchange with respect to particular program strengths at each college.

These efforts at cooperation at a time when such efforts should be made — at the outset — raises some questions as to the recruitment policy of the American counterparts of these Christian Colleges. As Dr. de Waal said, "If a student came to King's interested in an agricultural program, I would recommend Dordt to that person." The fledgling efforts of King's and Redeemer to gain strength and identity should not be undermined but supported. If these colleges can grow and strengthen their own identity, a

cooperative rather than a competitive relationship could benefit all the colleges involved.

To develop that identity takes time and a supportive community. It is indeed encouraging to see that that supportive community includes a 'kin' college.

Redeemer heads meet with King's

Close co-operation between the two is anticipated

On Tuesday, December 8, three men from Redeemer College in Hamilton visited The King's College in Edmonton. They were Rev. Henry De Bolster, president of Redeemer College, Mr. Justin Cooper, executive director, and Mr. Dick Kranendonk, director of development and business affairs.

The visit was important for two reasons. Dr. Sidney de Waal, President of The King's College, felt that the recent experiences of establishing the King's College were a helpful model for another Christian College since both colleges share much the same objectives, framework, and are in the same country. The meetings were perceived to be very instrumental in crystallizing what tasks must be done before Redeemer College could open its doors to students next September.

Secondly, the meetings also illustrated the effort on the part of both colleges to work in a cooperative fashion. Mutual agreement will foster cooperation, with respect to recruiting faculty and students in the context of regional character and program development.

Questions have been raised

in the past whether there ought to be two Christian colleges in the Reformed tradition in Canada. Although the argument that resources and finances could be pooled into one effort is a sympathetic one, the regional character of this expansive country cannot be denied. For this reason, the colleges will respect this char-

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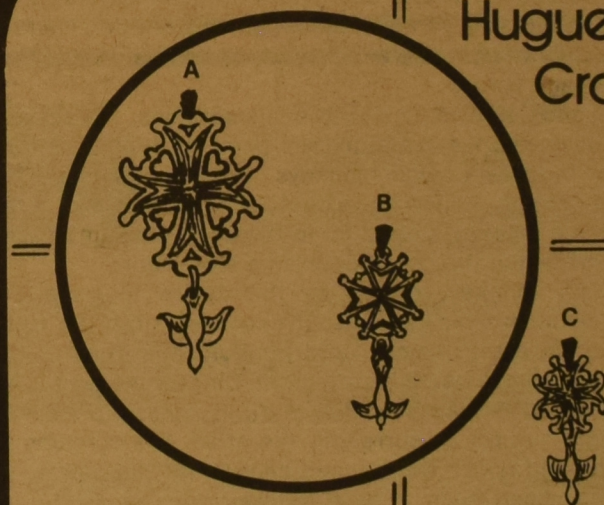
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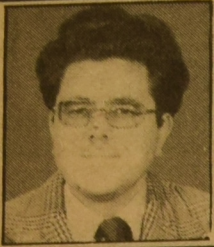
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Johan Tangelder
Religion

Faith healing — part 3

Folk medicine, ancient medical and occult practices are not only kept alive in Third World countries, they are now even finding a welcome reception in the Western world. For centuries witch doctors have been looked down upon as primitive and uncivilized. But now they are being courted by the World Health Organization and drug companies. Their methodology is being studied by scientists and even taught at universities. In late 1979, a World Congress on Folk Medicine was held in Peru, which gave new prestige to folk healers and their ways.

All folk healers are not necessarily witch doctors. And concoctions prescribed by herbalists are often beneficial remedies. In many Third World countries traditional

remedies are the only help available to the poor. How can the destitute afford Western prescription drugs?

China has been using herbal medicine for thousands of years, for everything from headaches to infertility. In Toronto the Nam Pek Hong Chinese Herbs Centre, an oriental pharmacy, will dispense all kinds of drugs; dried Australian deer tails at \$120 each, herbs, roots, sea oddities. Customers are told that dried green leaves of seaweed are good for high blood pressure.

For centuries, the horns and antlers of certain species of wild game have been thought to contain cures for a wide variety of human ailments. Potions brewed from horns and antlers are sold in

herbalist shops in many nations. And nowhere are they as popular as in Southeast Asia. The antlers of the North American elk, or Wapiti, can bring up to \$330 U.S. per kilogram. A Boy Scout troop in Jackson Hole, Wyoming, where the U.S. government maintains a sprawling 9,700 ha, National Elk Refuge, raises nearly \$20,000 annually from the sale of antlers to Korean and other Asian dealers who come to Jackson Hole each April to bid in the antler auction. These antlers are made into soup and this is supposed to be a "sure-fire" cure for vitamin deficiency.

Thailand, Bangkok now has 15 schools of traditional medicine. One such school is the College of Traditional Medicine at Wat Po, a royal temple where herbal medicine, diagnosis, treatment and Chinese acupuncture are taught from a Buddhist understanding of man and world. The entire school is approved by the government, and the 15 or so students who graduate each year receive a certificate from the Ministry of Public Health.

The school's speciality is Thai massage. The course in this ancient art lasts only a month. This is thought sufficient to master the complicated

procedures, develop the muscles in your hands, and begin to get a feel for the therapeutic possibilities of the newly required skills. The massage is supposed to relieve muscle discomfort such as cramping spasms and nervous tensions.

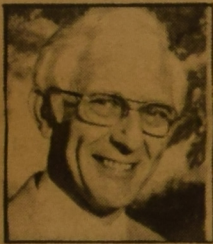
In my reading about Thai massage, folk medicine, and herbalism I have become impressed about the religious nature of the ancient medical arts. You just don't dispense herbs like a North American druggist. Massage is not just a muscle relaxing treatment. The successful criterion for massage itself is dependent on forces other than simply the skill of the practitioner.

The Asian and African holistic view of man and his world doesn't distinguish between sacred and secular medicine. A folk healer in Zaire testified: "To treat a sickness only with drugs can sometimes work, but I believe that is only half the cure. So I must collect my plants with proper ceremonies, and my remedy sometimes must be given with chants or dancing. To treat a fever I go to a sacred part of the woods where my father lies buried, and there I pluck some herbs at the moment the sun's last rays die away. Then I say a prayer to ask my

ancestor's spirits to make the fever's heat fade away in the same way the sun's light disappears. Often it is important that the patient's family be assembled, to show that the village cares and to make the patient again feel accepted among his relatives and friends."

Not all healing is of God; but no healing, whether ancient or modern, is religiously neutral. The Westerners who go for a massage at Wat Po get more than a physical work-out. Their treatment is accompanied by a Buddhist prayer for a successful outcome. And you just don't pick some leaves for the preparation of a concoction of herbs. The appropriate rituals must be observed.

We may smile about ancient and folk medical practices. We may dismiss them for scientific and religious reasons. But we must respect the Asian and African holistic view of man. Man and his spirit, the physical and spiritual world and community in which he lives, all interact. How sad if Western Christians are no longer able to recognize the religious nature of ancient and modern medicine! Next week I will discuss the practices and beliefs of some North American faith healers.



William R. Rang
Skylights

Monkey business

Marines aren't necessarily known for their piety, but I have witnessed an entire camp turn into an assembly of religious zealots every time chaplain Sillevs Smit arrived for his weekly 'briefings'. No wonder, for could this man of God get a message across!

Sin, he told us during one of his talk sessions, is basically monkey business. He explained his point by telling us how people in Indonesia catch monkeys. When on the monkey hunt, they simply hollow a coconut, drill a hole in it large enough for a monkey's hand to go through, place a banana inside, and fasten the contraption to a tree-trunk.

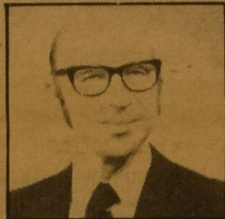
A hungry monkey, driven by the desire to have the banana, would slip his hand into the coconut, grab the fruit, and try to extract his catch. Unfortunately, the mass of the banana-filled hand would be too great. Since a monkey is an animal that possesses a great deal of stubbornness, a monkey thus caught refuses to surrender his prize. His screams of frustration and anger will be loud enough for the natives to be alerted. Soon such a poor monkey will be ready for shipment to a distant zoo.

Although we don't want to agree with Mr. Darwin, it must be admitted that there is something of a monkey in each of us. The shamefulness of sin does not lie exclusively in the fact that we commit it, but also in our inability to let go of it.

Sin is missing the mark, it is disobedience to God, and these are dogmatic truths. Wouldn't it be correct to say that from the point of practical Christianity it is foolishness as well?

The story of how the natives catch monkeys may well serve as an allegory that tells us how we are being snared by our own desires and by our unwillingness to let go.

Desire gives birth to sin, says the apostle.



Leonard Schalkwyk
Pastoral letters

Raising teenagers

The greatest wish of every Christian parent is to have the children follow Jesus.

As parents we can have a lot of worries concerning our children: about such things as their physical and mental health, about what they should become in life. We think a son or daughter has talents for a certain vocation, but she/he may decide on a totally different course.

All of this is of great importance. As parents we have lived long enough to know that life is not only sunshine and roses. That is why we anticipate decisions by our children with trepidation and emotional involvement.

A father told me of a characteristic incident. His daughter came to him to ask advice in a certain matter. The answer seemed quite clear to him. He said: "Honey, you make your own decision this time." After all, it was not a critical thing and it afforded her an opportunity to learn to make decisions herself and live with the consequences.

To his dismay, her decision was the exact opposite of the one he would have made! He was crushed, because she did not see the logical and evident choice!

He said: "It is not that I do not want her to develop convictions of her own; it is just that I want my convictions to be her convictions!"

That story is repeated in

different form over and over again in homes across the land. It is the story of parents who create hoops for their children to jump through. There may be nothing wrong with the hoops. They are no doubt the best of what parents in their more mature wisdom desire for their children.

The difficulty is: God may have other hoops for them to jump through! That is very hard to accept for parents. Our hoop is the only right way for our child to go. But if God has other plans?

Our children will have to learn the will of the Lord for their lives, even by making mistakes. Just as we have ourselves experienced in our own life.

At a certain age we must set our children free. As parents we all want to protect our children from life's hardships. However, a time comes that we should not try to shelter our children from God-ordained circumstances that become the process for proper convictions.

This is one of the most difficult things for a parent to do: to let go. This is a gradual process throughout the teen years. When children are small it is infinitely easier to impose our will on them. But there comes a time that imposing our ideas must stop. We did our best, now we must leave it in the Lord's hand.

That takes faith! It is so

much easier to believe in your own guiding hand than in God's hand. But at that time children will see whether we really have faith in God or more faith in ourselves.

There is a time that in prayer each parent has to take the child to Mount Moriah, to hand him/her back to God, even as Abraham did.

Recently a very interesting book was published about some of these problems which every parent faces. The title of the book is: "How to disciple your children." It is written by Walter Henriksen. It also has a Leader's guide for group study (Scripture Press, Whitby, Ontario).

It is a good book for stimulating discussions in a couple's club, Bible study group, Ladies' Aid and similar society meetings.

We all remain learners in the process of raising children and we can learn from each other by sharing.

It is an awesome task: for a few short years God has entrusted our children to our care. This is a task of top priority.

Since we will never graduate from the school of life, we might as well take time to train ourselves to the best of our ability.

If we take a positive attitude to the children, it becomes an exciting adventure that goes on even when we become grandparents.

We can trust the Lord to give them the faith we so desperately want them to embrace.

For we view their life against the backdrop of God's grace.

Submissions to this column are most welcome. The article should be short and pointed.

MacMASTER, POOLMAN & DE VRIES

BARRISTERS, SOLICITORS, NOTARIES

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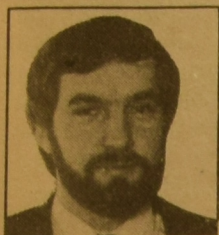
Willem G. Poolman

Leonard de Vries, LL.B.

(Mr. in de Rechten, Lelden)

Also Dutch Law

Education



Harry A. de Vries

Education

What would we do without bazaars?

Education costs money as independent school supporters know all too well. Budgets, which are often trimmed to the bone already, frequently need a little extra boost on the income side of the ledger. Hence, the help of fundraising committees, booster clubs and ladies groups whose activities are often focused on some special day in October or November.

In Ontario it's often called the annual school bazaar, although in the western provinces the label varies more, from Family Fun Day in Calgary to the Variety Market in Abbotsford, or the Friday Market as students often call it. But the goals are usually the same; to raise additional funds for the school or some school project from school supporters and others in the community in a fun way.

Women's groups, with names such as the Ladies Circle, Ladies Guild, or the Willing Workers, are usually in charge of the local project that includes games such as sjoelen, logsawing contests, and the occasional waterdunking machine for local celebrities, lunches and/or suppers, haircuts, the sale of good-as-new articles, and sometimes a lively and profitable auction.

Income varies with localities. Some schools can draw only on one church community whereas others, such as Edmonton and Sarnia have a much wider base. Planning efforts of the organizing committees make a significant difference as well as the general acceptance of the local venture. Then, only some organizing groups purchase items for resale at an auction. Other established rummage sales and bazaars have people working and saving articles all year long for that special fall day, as was the case in Dundas, Ontario where Shirley Slagter and Gerdie Lamers worked long hours on a quilt that finally sold at the auction for \$460. However, there are some schools that intentionally stay away from the heavy emphasis on buying and selling altogether. They use other ways to raise funds.

Timothy Reformed School in Hamilton, Ontario raised \$1,700 at its bazaar which included a supper. Timothy Christian in Rexdale, Ontario raised \$2,100 at its fall rummage and bake sale. It plans to hold another in the spring. Abbotsford Christian High's Women's Circle cleared \$7,500 on its Variety Night as

part of its effort to reach a goal of \$10,000, \$5,000 for each of the elementary and high school libraries. Sarnia, (Ontario) Christian School netted over \$4,000. Calgary's Family Fun Day brought in \$4,000 as well. Dundas (Ontario) Christian Schools's income from this source jumped from \$7,000 last year to an amount over \$10,000 this year, nearly half of it coming from auction and a large part from the food sold. Hamilton's Calvin Christian School is doing rather well at bazaars. Last year the Willing Workers raised roughly \$10,000; this year the total is a little over the \$14,000 mark.

When the Calvin bazaar started at one o'clock a few weeks ago, the restaurant counter was ready with a variety of hot foods that included pea soup, boerenkool, croquettes, and a host of other delectables. At the same time a limited number of tickets were on sale for the evening dinner held shortly before the evening auction.

The afternoon auction got off to a good start with a large stuffed toy going for \$325, obviously a wise investment by the Willing Workers. One of the weekends of babysitting went for \$60. At the evening auction a bike sold for \$300.

Many buyers came Saturday afternoon with the intention of spending in a contributory sense. Yet bazaar organizers saw to it that only quality articles were offered for sale. Auctioneer Kees Van Turenout used his sales touch to pass them along to the right buyers for the right prices. As a result, everyone had a good time. Buyers went home with purchases they normally would have made in the store for a similar price, and in the end, the Willing Workers will be able to assist the school in some way in the future.

Other fundraising

Calvin's bazaar in Hamilton serves only as one example. It happens to be close at hand. Efforts in many other places probably proceeded in a similar fashion also with good results. And neither is the bazaar the only product of the Willing Workers' efforts, just as much as the Variety Market is not the only work of the Women's Circle in Abbotsford. Groups such as the Willing Workers also provide a catering service all year round. Most schools have some type of booster committee to raise funds. Calvin has a

Fundraising Committee that adds another \$16,000 to school income.

In the spring the Committee sells a truckload of fertilizer and a large quantity of box plants with the help of a rented neon sign. Its annual spring dinner and its continual paper drive are also quite profitable.

For the past five years the Committee has produced an attractive Directory of the nine Hamilton area Christian Reformed Churches. The soft-cover book of about 230 pages consists of three sections. The churches are listed first with general church information appearing on three or four pages under headings: Worship Services, Church Districts, Committees, and Societies, and then the membership list with family names in alphabetical order.



Section two features fairly detailed information about school societies and other relevant service organizations, together with appropriate pictures and logos.

Section three is comprised of the yellow pages, an organized directory of about 50 pages of ads which more than cover the cost of printing.

The standing Yearbook Committee organizes the Directory on a regular basis and then sells it to the churches involved for a nominal fee, part of which churches might otherwise pay towards the cost of preparing a church list. Income from the Directory makes up a substantial part of the Fundraising Committee's \$16,000 donation to the school this year.

Places such as Toronto and Edmonton have established regular channels for their directories which are similar in format to Hamilton's. But school societies in other parts of the country may do well to



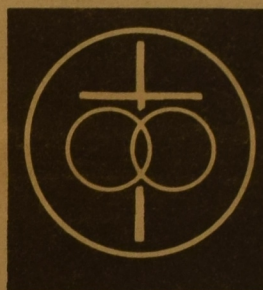
Dennis De Groot

SHEPHERDS REMEMBER: Elementary students of Calgary Christian School presented the Christmas program "The Names of Jesus" Thursday evening, December 10. Christian schools across the land presented a variety of programs, this past Christmas season, some already as early as November. Emphasis in many of the programs focussed on the broader redemptive work of Christ of which his birth is only a part.

look into the venture which really benefits everyone concerned: the church member, young and old; societies; committees; and advertisers.

Directories serve as yet another cohesive element within the church community. Societies that may consider such a venture in the future need not look only at major

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Jean Dykstra

Windows

After my husband died, it was like...

Windows is the title we have given to this new column by Jean Dykstra, a mother from Grand Bend, Ontario. Mrs. Dykstra lost her husband after a brief illness. It obviously changed her life. She speaks candidly about life without a spouse, about her children's reaction, about taking up traditionally "manly" chores.

It is entitled Windows because she always speaks of hope in Christ, His grace, and His comfort. Her life has, as it were, Windows through which she can see God's comfort.

This introductory article will form the background for future, shorter columns.

Editor

A long hospital corridor, empty rooms on either side — a silence, except at the very end.

A lady in white sits in front of a tall narrow window, like a statue. Kindly she asks me to sit down beside her. The usually open door to her right is closed. "Intensive Care" it says on that door. Slowly it opens, and the young nurse, her eyes filled with tears, walks over. She bends down, takes both my hands and she whispers: "I must tell you" and her voice grows even softer as she finishes. "I'm so very sorry!"

"Oh, God, have you forsaken us?"

I look down on that beloved face, but it is not him, it's just a shell. I look up, oh — for an open door through which I also wish to go.

A last goodbye, and slowly I turn. I look into the eyes of men in white. The clever doctors, heads bowed down, their hands made into fists. They could not save this precious life. At 46 he was too young to die, they say. Besides, he was so well the day before. Death angel came so suddenly.

Questions are asked and answered for the record, and it becomes a statistic. I'm fully aware of what is happening, yet I feel as if only part of me is there. Something is torn from me. The pain of it cannot be uttered.

Only one thought: Our children. How will I tell them? This morning they left for school encouraged that Daddy was "satisfactory."

Two weeks before, a complete check up told us, "All is perfect." The doctor agrees that in spite of constant research, they learned how little they know.

We had just moved to start a new life in a still strange surrounding. Our home surrounded by nature, so loved by him and the children. A lake, sometimes roaring wildly; a different sunset each night.

Now, as I walk out of this strange place carrying his personal belongings, I'm surprised that the sun kept on shining this cold winter day! For inside, I don't feel a thing, except an unspeakable sorrow for our children, who do not yet know that they will never again share in that love they have for each other. He cared so much for them and they admired and loved him so. They shared a love for the great outdoors.

He had a hectic life in business and politics. Now he had a new job he enjoyed, with more time for the family, all ready to enjoy it!

What does one say to a child? I don't know! I'm only aware that it's my duty as mother to tell them! It will be engraved on their souls for the rest of their lives.

The pain in their eyes is unbearable, the wound so deep; will it ever heal? Strangers whom we haven't met yet come to offer help in the name of the Lord.

A touch

A funeral must be planned. It's a few days before Christmas. A snow storm makes travelling difficult as we travel back to our home town which we left, it seems, just weeks ago.

We must be brave as we meet so many who come to show they care. They don't know what to say. Human words utterly fail. A touch, an embrace, is better than hastily made promises never kept.

A dear one says, "This is hard, yet the most difficult time is yet to come." How could it possibly be more difficult? Yet, how true, as one walks the valley of death. For now you are a widow. The children are fatherless, and with that comes a load one doesn't know about until it happens.

We go back to our home to be together at Christmas. But it isn't a "home" anymore. We're lost, and together we try to find the way. For we must go on. The mountain is high and we can't walk around it. We'll climb it, one step at a time. Yet I feel at times for every step I go up, I'm going two steps down again. Tears flow so unexpectedly; at the sight of his slippers, a checker game half finished, a note hand written found in his pocket to remind himself.

We talk freely about our feelings and find we can smile as we think how Dad would have loved this or that. At the dinner table one says, "Remember how Dad used to say..." and they expect me to answer, but I can't utter a word. The empty place, the empty chair, the empty bed, the empty shoes, the empty place, everywhere.

The never, ever again, hits us all. We think "why" for we are told we may not ask "Why?" But didn't Jesus ask "Why" on the cross? Time goes on cruelly, no mercifully.

If we smile, others feel more at ease. They ask, "How are you?"

Well, yes, how is one? I'm not sick, yet I'm not well. So I say "fine" glad they can't see inside of me.

Now it is Spring again, new life everywhere. Will I ever really live again? Dealing with daily matters in the home and with the children is now done in a different light. Surrounded by strangers whom shall I ask? I don't know my lawyer or doctor or anyone I must

A year has gone by, day by day. We have already planned our silver wedding day, a son's graduation, a daughter's wedding and children's birthday parties, receiving that special award at school. We try to act normal, but often wear a mask.

As I closely watch our children, they seem to be back to normal life, yet they also remember him daily. At bedtime they confide in me: "If only daddy was here." I'm so aware of the brokenness. Each child needed him so in their own age level, be it twenty or eight.

The question remains: What is the purpose of this? How does one answer a child's question concerning this?

Only comfort

Fear so often and easily takes hold of one, until one realizes it is not from God. Satan is also alive and well, and would have us if God didn't hold on to us. For he says, "Fear not, for with me you can do all things."

His word to us is so full of

health and sickness and wisdom in every decision however great or small.

And when I feel faint, no strength left, "underneath are the everlasting arms." But I am not a complete person anymore. I need to be whole in order to carry on. How do I become what I should be?

Faith

I found out what I should have known before, that when you and I go to the Bible out of a great need to learn what it has to say to us, it is then that we get real help. Working through the special problems that sorrow brings must come later. Christians are not promised freedom from sickness, and death, and loneliness. They are not immune to difficulties of any kind.

Jesus said: "In the world you shall have tribulations, but be of good cheer, I have overcome the world." We have the promise of deliverance, not from these things, but in these things.

Experiencing a great sorrow is like walking through a long, dark tunnel. We can't escape the prison of pain. But God in his loving kindness has set a light of faith before us. Its beams shall guide us back to a sunlit world where work and service await us.

How do I remove the mountains of fear, loneliness, and doubt? With faith the size of a mustard seed. For He has asked me, "to ask, to seek, to knock," giving me the assurance that if I ask, it shall be given unto me, if I seek, I shall find and if I knock, it shall be opened unto me.

"Help me and my children to believe that, O God!"

"Give me the faith to seek, believing that I shall surely find. Give me the faith and the persistence to knock, knowing that it shall surely be opened unto me. Help me to dare step out on faith. Then all shall be well."

For we know that all things (The things we understand, and those we do not; the joyous things and the tragic) work together for good to them that love God. And now we need courage to live. For that I'm told not to let my heart be troubled, neither let it be afraid.

A popular prayer begins with "God grant me the serenity to accept the things I cannot change." But I am aware of the need of courage to change the things I can. Isn't the greatest part of my life supposed to be dedicated to that?

Today there is so much emphasis on total healing, of body, mind and spirit. If only you believe, it will happen. This is not always so. Physical illness and personality weaknesses cannot always be changed, things from which my great, capable, God Himself apparently withholds deliverance. What I am not delivered from, I must learn to live with.

I cannot run away from it, or sweep it under the rug. I can face up to it, asking for divine grace to keep it from hurting others, or hindering me from working within God's purposes.



Single parents need to fill two roles

contact.

I am totally dependent on God and He showed in all things that He cares and not only holds onto us but takes care of the smallest detail.

Yet I need that human voice of someone who cares, in dealing with lawyers and realtors of which there are two kinds. The business world is harsh and often cruel, not caring whether you are a stranger or a widow.

I feel so utterly forsaken.

Bills keep arriving; sorting out papers, a chore almost impossible so soon after moving. Why, oh God did it happen at such a time? Of course, no time is ever convenient. I try to be both a mom and a dad. A load too heavy to bear.

It takes its toll and I stumble. Everyone is too busy to notice. The only dependent helper — My God! I talk to him daily, and don't always get the answer when I want it. But he does answer in a totally different way. He sends some of His children to lighten the burden. They think that they have done very little. But to me the cup of cold water was worth more than gold.

promises, especially to the widow and fatherless. Even at the funeral he hands us the gift of victory.

"This is not the end!"

It helps us to get through the emotional shock, which we would never make on our own.

The first need of the bereaved person is comfort — just plain comfort! We are all like little children, hurt children, who long for mother's comforting arms. But, of course, that is impossible: we are grown up people. Yet the need for comfort remains, and who is able to give that? Our Heavenly Father has promised precisely that.

"Comfort, Comfort yet my people saith your God! You are a helper to the fatherless! Yet leave to me your orphans, I will save them: Let your widows trust Me. And great shall be the peace of your children! Fear not! For thy maker is thy husband."

Again and again, we read through it all: Trust me, trust me! And we cannot even do that in our own strength. Learning to lean on Him for the ultimates of life! And what are they? Life and death,

es. As a matter of act, I can use it. "My power is made perfect in weakness," said the Lord to Paul. And he received the courage and the grace to be "content" with weaknesses. Will I ever find this contentment? Perhaps not, but my "thorn in the flesh" may be useful in keeping me close for my daily ration of grace.

Communion of saints

When a great and deep disruption takes place, one is forced to reorientate life. It means to go beyond oneself but maintaining one's responsibility. For ultimately, we are alone. One must learn to share the hurt. How? We must have someone to unload on. Christ has given us the church. But the believers are not always

able to lend a shoulder.

The church has a tremendous responsibility, and the often heard phrase: "I can't really help, for I haven't walked that path myself," is only partly true. Christ has commanded His church to carry one another's burdens, and to visit the widow and the fatherless! Members of the Christian Church, did you hear someone calling your name and were you too busy?

At times I feel as if I need spiritual refueling. To do that, I'll read scripture, a poem, or a chapter or two from a book written by one who has been there. Music is good also; a hymn written just for me — or so it seems — but it can bring tears, which I don't want. After all, one must be getting "over" it.

As one dear friend who walked this path alone for a number of years put it: "Jean you never get used to it. Yes,

you walk through it, and when you can't go on, He will carry you! He is your all and only comfort."

In due time I'd like to be able to say: "I've been as good a witness of God's grace as I was able to be."

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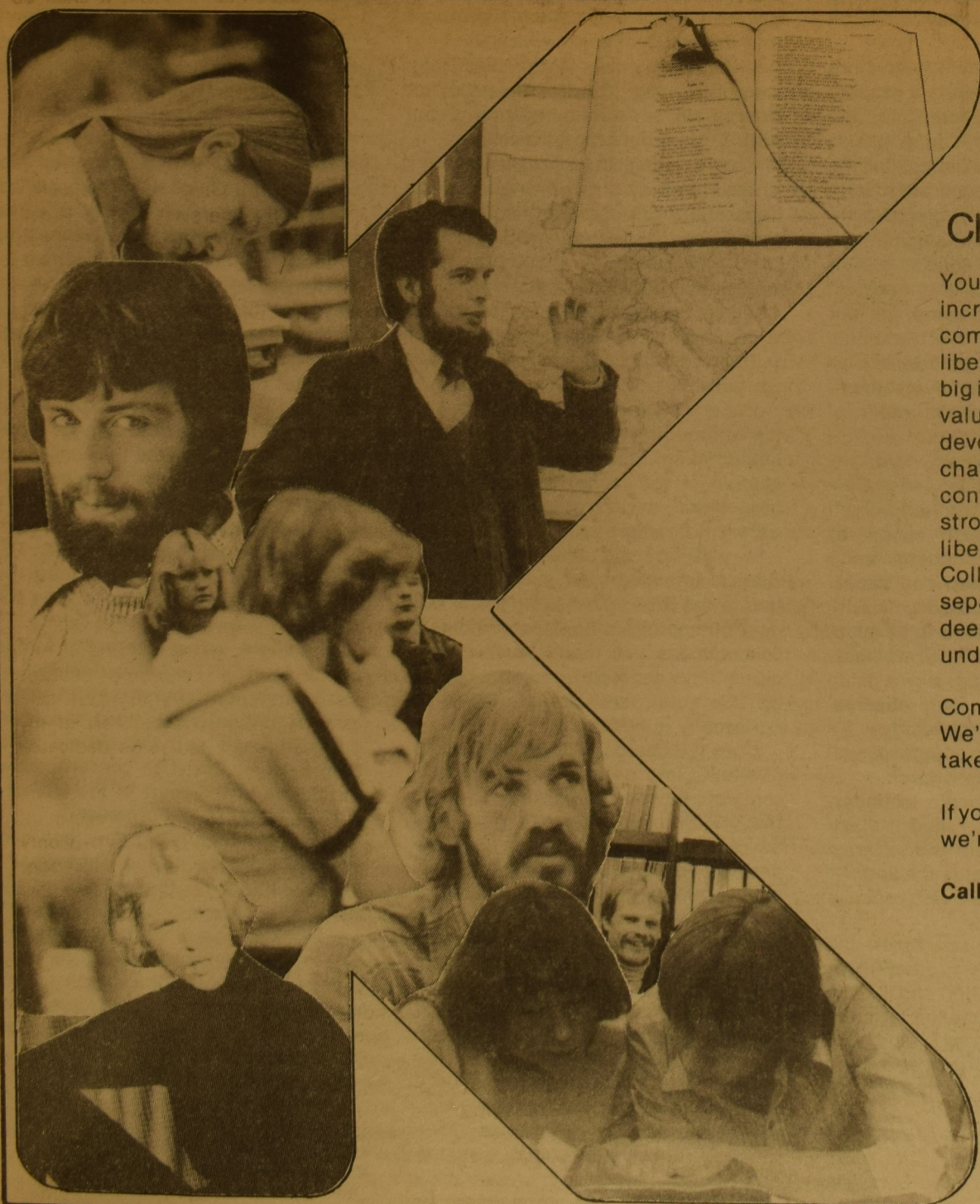
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Church and society: How far do we go?

Minister's task is to preach the Word

What is the task of the Christian Reformed Church in Canadian society? That question formed the foundation for the meeting of the Council of CRCs in Canada and for the conference which preceded it, both of them held in November.

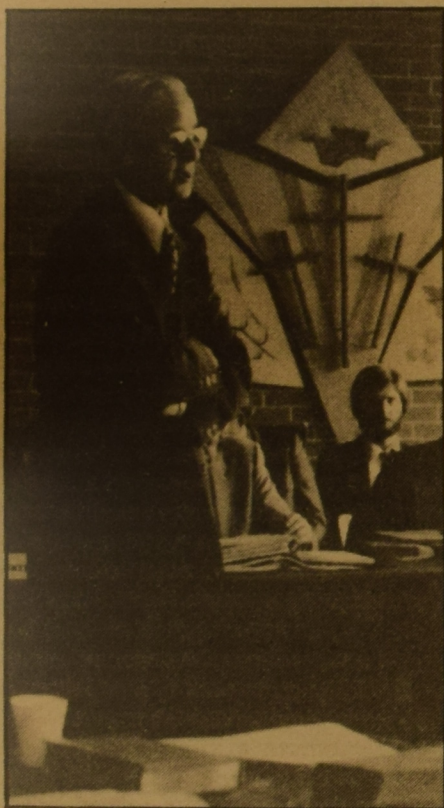
While the discussions and decisions of both of those events were adequately reported on in November, the central issue about the task of the church has remained unresolved.

Two points of view were aired at both the Conference and at the Council meeting; Rev. Lambertus Mulder sees the primary task of the instituted church as the preaching of the Word and the giving of Sacraments. Mr. Gerald Vandezande sees a much broader task to include a Christian confession in society.

When we speak about the "instituted" church, we mean the Christian Reformed Church as a denomination or as an organization.

When we speak about the church as "organism", we mean the membership of the church, part of the body of Christ.

During one of many coffee breaks at the Council meeting, Calvinist Contact encouraged both Rev. Mulder and Mr. Vandezande to present their views of the church in the paper. Following is Rev. Mulder's comments with a response by Mr. Vandezande.



Lambertus Mulder

by Lambertus Mulder
Whitby, Ont.

The meeting of the Council in November was preceded by a conference on, "The task of the instituted church in relation to current public issues." The topic was introduced by Rev. Peter Jonker and responded to by Dr. Bernard Zylstra.

From the outset it was clear that two streams of thought would present themselves to the Conference and by implication to the Council meeting which followed immediately.

Rev. Jonker basically defended the view that the task of the institutional church is, by and large, restricted to Word and Sacraments (plus discipline), while Dr. Zylstra offered a broader view of the church's worldwide task. For convenience sake these differing views became known as the "minimal" and "maximal" view.

By this time you have learned from the articles in C.C. that the council moved cautiously, referring most of these materials back to the churches for further study and comment. It must be said at this point that while the study committees for contact with the

government were under no obligation to take that route, they volunteered to do so. That action undoubtedly took a lot of heat and steam out of the debate, which would have been pretty fierce, to say the least. We now all get more time to look at the several proposals and we had better do so. Otherwise chances are that you will wake up some day, finding the church moving in a direction which may well be unacceptable to you.

You have heard and will hear more about Appendix H, which is a proposed draft to be presented to the Canadian government. You will also hear about proposed guidelines for the Council as it seeks cooperation with other agencies, such as Project North, Project Ploughshares and a committee for Wide Ecumenical Fellowship. Our committee openly asks the question whether the time has come for our church to move beyond the traditional limits of Word and Sacraments and go on to some sort of social involvement; always from the Christian point of view, of course.

You should also know that the Committee for Contact with the Government has already expressed itself on your behalf on such issues as lotteries, pornography, national unity and some specific election issues. They would like to proceed now with such matters as: Third World development, human rights, the arms race, housing, family life and stewardship and for good measure some observations about media technology. An ambitious undertaking, indeed, all under the banner of the Church.

I suppose you now begin to understand what "minimal" and "maximal" is all about. To put the question in a different way: What is the specific task of the instituted church by way of its office-bearers?

I have agreed to set forth the minimal view, while my brother opposite will be on the other end of the spectrum. That makes me the target at which people are going to shoot, but I have reason to believe that they will do so with rubber bullets, letting me live for a while longer.

To begin with, I shall quote from the document of Rev. Jonker. That gives me a handle on the problem. He states: "The church as *institute* should not be defined in terms of the

members of the church, since they are invested with the universal office of believer in Christ as King, which office has an *unlimited* scope for all of life. The institutional church can only be defined in terms of the specific office of the elders and deacons, which is *limited* to the proclamation of the Word, the administration of the sacraments, the faithful use of the keys of the Kingdom of God, and thus the equipping of the saints for service."

The brethren opposite have difficulty with that. They state as a basic principle (Appendix H): "The Christian Reformed Church in Canada is a community of Christ-believing people who confess the Bible to be the inspired Word of God...." They are joined by Dr. Zylstra who points to Lord's Day 21: "I believe that the Son of God...gathers for Himself a community chosen from eternal life.... Of this community I am and shall always be a living member." He adds: "The church as body of Christ or as people of God is a spiritual community, not an institution or an organization. One can also describe the Body of Christ as the citizenry of the Kingdom, the body of those persons who desire to obey the rule of the Master...."

No one, of course, is going to disagree vigorously with these declarations. But is that the whole story? The church indeed can be described as a fellowship of saints or a household of faith. The point of the matter now is that this church does not function and does not even exist without the government of that church, its offices and the spiritual polity which the Lord has taught us in His Word. (See Belg. Conf. art. 30.) These offices do not operate in a vacuum, naturally, but within the fellowship of believers.

The two aspects of office-bearers and community of believers cannot be separated from one another, but they can surely be distinguished. To state that the church is a community of believers is only part of the story. That I believe is where the shoe pinches. As a community of believers our task is without limit; but that is not the issue at hand.

We are not talking about the task of the community of believers, but we are talking about the task of the *instituted church*. If we do not stick with that proposition, we are going to speak on different beams.

It will be said that there is no Biblical foundation for such a distinction in the Bible. That is true; it needs no argumentation. Sphere sovereignty concepts are not found in the Bible either in concrete terms, but a considerable part of our Christian philosophy is built on it.

Does the church address itself to all of life? Most definitely. Christ is a complete Saviour, to be sure. Through the "traditional" means of Word and Sacrament the instituted church addresses itself to the fellowship of believers and presents the gospel of the Kingdom. It does that to the unbelieving world as well. It opens and shuts the Kingdom, depending on the reception the Gospel gets.

The church proclaims the principles, the basics of the Christian faith and appeals to the conscience of the hearers to apply that to themselves. All of that by the power of the Spirit who causes life to grow where we have sown. We are only the planters and the water-boys.

If the church speaks prophetically (a term used over and over in some

Council reports) it cannot move beyond the certainty of the Bible itself and that which clearly can be deduced from it. That is the task of the Confessions, not of individual Christians with strong convictions. To bind church members with declarations going beyond the Scripture and the Confessions is a path fraught with danger, as church schisms in the past have shown.

Let us now look at a concrete example of some social involvement on the part of the church. There is little doubt in my mind that the brethren opposite (the "maximal" view) would be on the government's doorstep pretty fast if they would discover that the powers that be would condone slavery.

Nobody in his right mind is going to defend slavery, I hope. But now have a look at the Scripture. While it became the catalyst for abolishing slavery, undoubtedly, it did not speak to that issue in a direct manner. Onesimus is returned to Philemon, with the admonition that he is much more than a slave; he is a brother.

I Corinthians 7 declares: "Were you a slave when God called you? Never mind, but if you do have a chance to become a free man, use it. A slave who has been called by the Lord is His free man." Hardly the stuff that revolutions are made of, but the seed for that "leaven of the Kingdom" had been sown. The Word was proclaimed, no social action or political action was taken by the church.

So there is one task for the church (institute) which is limited; another task for the community of believers, unlimited.

The church as institute must stimulate the community of believers to go into action and do its unlimited job, whether as individuals or as organizations. We can raise a very practical problem: Many believers are resting comfortably in Zion; many of them let others do the job. That being the case, why does the church not step in and do it for them, otherwise many things don't get done. That is well said, but does not prove the point: what is the task of the instituted church? That is an answer from the convenience store.

Moreover, it violates the concept of the office of believers. The work is going to be done *for* them, hopefully with their approval, but not *by* them. Perhaps that is the reason why Dr. Zylstra raised the question: "Is the concept of office of believer valid for our time?"

Yes, there was a meeting of minds at the council. There was no violent clash, imminent church split or anything of that nature. Instead, it was an intriguing and edifying debate at a high level of Christian concern. Now the ball is in the court of the church, both as institute and organism.

There is a "minimal" view, outlined above. There is also a "maximal" view, outlined on the next page by Gerald Vandezande. We both thought we owe it to you to bring this matter before you, out of concern for the church. You owe it to the church and to the Lord of the church above all, to wrestle with it and to make your decision prayerfully and carefully.

Thanks for listening.

To bind church members to declarations beyond what Scripture and the Confessions say is a path fraught with danger.

Church and society: How far do we go?

The church's public task is confessional

by Gerald Vandezande
Toronto, Ontario

Much can be written in reply to the Rev. Mulder's comments on the presentations, discussions and decision made at the Willowdale meeting of the Council of Christian Reformed Churches in Canada [CCRCC] and the Conference that preceded it. Others may wish to deal with the contention that "the institutional church can only be defined in terms of the specific office of the elders and deacons...." This definition appears to overlook the offices and responsibilities of evangelists and believers within the local congregation and the teachings of the Scriptures and the Confessions regarding the calling of a church communion.

I'll try to clarify my own position regarding the confessional task of the CCRCC in Canada today. I wrote this



Gerald Vandezande response as a member of the Christian Reformed Church and not on behalf of the CCRCC's Committee for Contact with the Government, nor as the Public Affairs Director of the Committee for Justice and Liberty [CJL]. The reader may also wish to consult "The Public Responsibility of the Institutional Church" [Vanguard, September - October, 1979] and "Christians and social responsibility" [Catalyst, August, 1981] in which I presented some of my basic concerns.

I look forward to reading your thoughtful responses.

I am not happy with the terms "minimal" and "maximal" when it comes to describing the task of the institutional church. They fail to do justice to the unique responsibility of a Christ-confessing church in an idol-worshipping society; namely, to proclaim the Good News in word and deeds, to call all people and our rebellious ways of living to Biblical

repentance and obedience, and to seek Christ's coming kingdom of righteousness everywhere.

The Word of God is universal in scope. The message of the Gospel knows no limits (cf. Hebrews 4:12). The authority of Christ governs all things (cf. Romans 11:36). Therefore, the institutional church has no "minimal" or "maximal" task. The church has a distinctly *confessional* task. It is called to proclaim the full Gospel of its Lord. It is invited to present itself "as a living sacrifice, holy and acceptable to God" and to "prove what is the will of God, what is good and acceptable and perfect" (Romans 12:1,2).

The Biblical faith is not a private but a public faith. Therefore, the Christian church should be a public channel of God's boundless love and peace, of His endless compassion and justice for all His creatures and the good creation for which Christ gave His life, so that the world might be saved through Him (cf. John 3:16, 17). The church should be a prophetic presence within its national setting, always remembering that its silence can also speak volumes to its societal neighbours.

However, the ministry of the church is structurally different than that of a political party or an economic enterprise. While all three should, ideally, share the same basic Biblical commitment, each has its own public responsibility. The task of the church is confessional, while that of a party is political and that of an enterprise is economic in character. These structures are equally expected by God to be of public service in harmony with His central love-command. But, each structure should communicate the significance of the redeeming rule of Christ in keeping with its particular institutional or organizational nature and task. Thus, each structure, in its own way, should seek the coming of justice and peace and the practice of stewardship and compassion (cf. Isaiah 1:16-20, Psalm 72, Romans 13:1-7, 1 Peter 2:11-17).

Accordingly, the Word of God requires the church to help give concrete *confessional direction* regarding the fundamental questions of our secular age. However, this does not mean that it is part of the church's mission to issue definite political pronouncements, to advocate specific legislative amendments or to defend particular policy proposals. That is the unique task of political parties. But, the church should make its own *confessional* contribution in terms of the issues of our time in support of the emergence of a way of life that is shaped by the liberating power of the Gospel. Especially in a culture where

churches have traditionally been active participants in national discussions and actions.

An example may illustrate the basic point I'm trying to make. On the one hand, the church has the *confessional* responsibility to struggle with and stress, also to the government, the underlying views of life, human dignity, economic stewardship, public justice and people's God-given right to life in freedom according to their respective beliefs.

These views are clearly at issue in the native peoples' civil rights struggle for self-government within Canadian Confederation as well as in the Indochinese and South American refugees' desperate cry for government protection instead of persecution.

On the other hand, the political parties and public justice organizations such as CJL have the *political* responsibility to articulate the specific governmental measures which should be taken to ensure that these oppressed peoples will be freed from the political and socio-economic yokes of bondage which now prevent them from living responsibly as God's creatures, and advocate their implementation.

Such a Biblically-obedient witness by a confessing church should not only occur in worship services, evangelistic outreach, diaconal activity, relief work and church school. It should also happen through official communications to the public authorities from a congregation, a consistory, a classis, a CRC Synod or the Canadian Council (or their committees or spokespersons). Such public testimonies would help to demonstrate the churches' active concern with the total well-being of human kind, especially the hungry, needy, poor and powerless people among us and the world over. Such confessional actions are a legitimate exercise of the church's calling to be a faithful ambassador of the Good News and an active advocate of the reconciliation in Christ.

The church is called to be God's servant in this world. Therefore, the Council should also continue to convey to the federal and provincial governments what it, from a Biblical perspective, considers to be their God-given duty: to promote the quality of life, to protect the human rights of the unborn, to respect the legitimate aspirations of the native peoples, to safeguard the fundamental freedoms of the diverse faith communities in Canada, to aid the suffering refugees in Indo-China and South America, to show concern for the political prisoners in Russia and Argentina, and to help feed the millions of hungry neighbours in the Third World.

Why shouldn't the Council proclaim in public what is being preached from the pulpits and prayed for in the pews? May the churches hide God's light under a denominational roof and restrict Christ's life within an ecclesiastical structure? They may not. Not in a dark and dying world. Never!

The 1980 Reformed Ecumenical Synod also struggled with these crucial questions. Its report, "The Church and Its Social Calling," and its declarations, "The Message of Nimes," (available from the RES Secretariat, 1677 Gentian Dr. S.E., Grand Rapids, Michigan 49508) are intensely relevant and most helpful. Among other good things, this Synod declared:

"The Gospel of the Kingdom is a Gospel of salvation and liberation. This means that the church cannot be silent when it sees men, women and children in bondage and slavery, spiritual, social, economic, political, etc., either by their own sins or those of others...."

"The institutional church may at times have to speak to society at large or to a certain section of society or to the authorities. Such public prophetic speaking becomes an inescapable duty when the authorities or society as a whole or some part of society permit, perpetuate or create situations of grave injustice. In its speaking the church should not limit itself to incidental cases of injustice, but should also expose structures of injustice and criticize them in the light of the gospel of the Kingdom...."

"The Church should realize, however that our *whole* world is burdened with structures that create poverty, injustice and oppression. All systems of our modern age are, to a lesser or larger degree, at fault at this point. In its prophetic ministry the Church should not only reject all totalitarian systems, whether they are of a left-wing or a right-wing nature, because in such systems injustice is built into the very fabric of the system, but it should also critically evaluate and challenge the so-called capitalistic social order by asking the question whether a society which considers as its primary value the pursuit of material abundance and uses all its resources for the fulfillment of his pursuit, can be a just society...."

I hope that you will become involved in this dialogue and that it will be constructive. I hope that it will lead the CRC in general and the Canadian churches in particular to (1) become more fully a healing presence in our broken world, and (2) stimulate more publicly a true way of life rooted in Christ, Who is the Way, the Truth and the Life (cf. John 14:6).

Bible in comic form

STUTTGART, Germany (EP) — At the annual regional conference on children's church services of the Württemberg regional Protestant Church, Alma Gruesshaber of the office for Protestant youth work in Stuttgart called for "caution" in the use of Bible comics in regular children's services. She confirmed that the comics are most widely read by children in the 9-13 age group and are also very popular among adolescents, and that they offer "fascinating possibilities."

However, she said, they

also establish in the readers — without their noticing it — a fixed image of the person depicted. This meant, for example, that the picture of Jesus shown in the comics can be very difficult for the child to shake off as it grows up; the image cannot "grow with the child." Frau Gruesshaber also expressed misgivings about the language used in the comics, which caused the language of the Bible to be lost. A further disadvantage was the fact that not every Bible text is suitable for adaptation to comic form.

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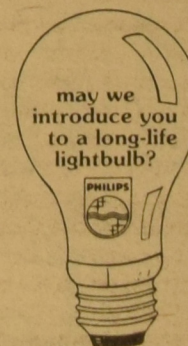
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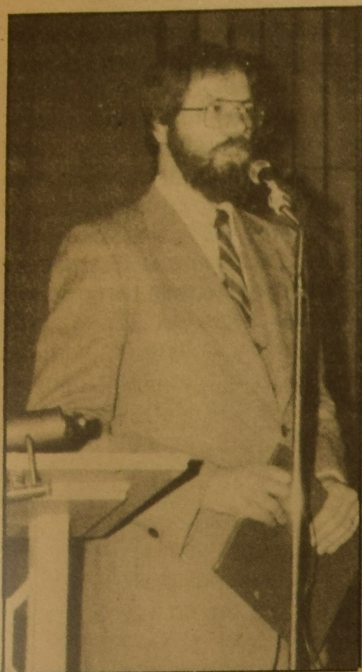
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News

Savage outlines history of agriculture



Dr. Russell Savage

modern science to modern technology.

Two views were prevalent during the Enlightenment era, according to Dr. Savage. A Biblical view of nature and the world as perceived to mean that creation is neutral and ought not to be worshipped. It is alright to manipulate the world.

The other view was to see a reason for everything; that the world works according to laws. We only need to know all these laws in order to be able to cure the world's problems ourselves, he said.

"Science had to lead people into utopia and the 'myth of progress' was built into the modern idea of science," Dr. Savage said to illustrate that this myth of progress is so built into our idea of science that it is difficult to separate the two. To illustrate how strong the belief was, Dr. Savage said, "We will be able to eradicate pain, suffering, sin and even in our wildest dreams, death." "This myth is strongly challenged by the CFF today."

Other myths since then

either upheld or contradicted these beliefs. The "myth of origin" said that whatever is wrong with people can be attributed to cultural and political settings. If cultural settings weren't evil, people would be able to develop their own natural goodness. Some Christians use the "myth of origin" to counter the "myth of progress", thereby blaming technology as such for some of the present evils. Not wishing to glorify science and technology, they've now fallen into the trap of glorifying man. No doubt it is true that this has become a cover for individual responsibility — as Dr. Savage said, "We say that technology is leading us into a direction we do not wish to go!"

We know it would be foolish to say that people before technology on family farms, lived more justly, less sinfully and were more culturally enriched. The World Wars with their wide scale destruction based on new technology demythologized progress, and helped people to come to terms with evil residing in

humanity.

What began as a sincere questioning of technology and the myths on which it is based became a bland acceptance of it — depending on its use. Dr. Savage did not go much beyond the workshop led by Dr. Bowland. Dr. Savage said "All of God's creation is good — it is the way we use it — the evil use to which we put some of these things that make some forms of technology evil. Evil as such has not increased but our ability to control or destroy is greater."

The speech took a turn at this point as Dr. Savage said: "We now have newer and grander ways to destroy and also newer and grander ways to work out the cultural mandate!"

With what? Technology which rapidly depletes resources? Technology which changes our attitudes towards what quality of life really is? Where is our individual and communal responsibility to use technology with discretion, not only because of the results it delivers to us but also because of the attitudes

and patterns it reinforces in our society?

Dr. Savage did not address these problems. All technology is not bad. It is true that many innovations help liberate farmers to spend more time with their families. But we do need guidelines as to what technological innovations are more destructive than helpful in the long run.

To say, as Dr. Savage did, that "Calvinist farmers will use technology but feel guilty about it," really says more than meets the eye. Calvinist farmers take the cultural mandate seriously. Perhaps in the confusion and bombardment of great quantities and varieties of technology, discretion isn't always used.

But technology is used with trepidation because some of the side effects are known. If given proper choices and guidelines, Calvinist farmers (as well as other responsible farmers) would choose appropriate technology where they keep some of the control, over dependency — creating technology with great capital costs.

Spaling leaves one agricultural field for another



Harry Spaling

The evening banquet at the Christian Farmers Federation annual convention in Edmonton is usually a highlight and culmination of what's been happening all day.

The convention began at 8:30 with the business meeting. In the afternoon two workshops were offered by two different people — from

where reflection and redirection takes place.

In most ways the banquet was a highlight — the singing was great. People gathered to the lilting music of guitars, drums and mandolin. The group of musicians which both entertained and accompanied were able to elicit an enthusiastic response from those gathered. The food was farm-style — potatoes, vegetables and beef — and very well prepared with side dishes of cooked pears and salad. The humour at CFF banquets is unique to these occasions — humour in song as well in the anecdotes that serve as introductions. There is always room for a hearty laugh!

Another ingredient that made this banquet memorable was a meaningful expression of goodbye to Harry and Trudy Spaling. They accepted a position in Sierra Leone (the fourth couple from Alberta to do so) as community developers — Harry as an agricultural specialist.

Harry served as executive director of CFF for 14 months. President Lambert Tuininga expressed regret at losing Mr. Spaling since "working with Harry as a member of our staff for the past year was only a blessing." Yet, there was joy at losing him to so worthy a cause. As he himself said: "...a new challenge to bring Christ-like love and compassion to a very needy people."

How I show my love to Thee

This is how I show my love to Thee oh God,
I show my love to Thee in school,
Showing others that You alone as God shall rule.
I love You by singing and reading Your Holy Word,
I love You oh God for the grace to me You will afford,
I think of nothing of earthly treasures You have given,
For I know that Your hand will guide me from evil.
Help me to know Your will,
Than I can try to keep Your commandments,
Let me give to the poor with Your blessing.

Let me with my hands study Your creation,
I thank You for bringing Your Son with the happy word of salvation.
Help me to learn by the teacher,
And by Rev. Katerberg the minister.
I pray that You will guide them with Your mighty hands,
And other ministers as they preach Your word in other lands.
I thank You that my family are Christians who,
Will forever look for blessings from You.
As I go out to play, I will always remember,
That Your eyes are on me day by day.

Tina Janssen, Age 12,
Wellandport, ON

Nuclear war fear pervades Europe

DORFWEIL, West Germany (EP) — The outgoing leader of the European Baptist Federation Council warned his colleagues here that "a paralyzing fear" of nuclear war pervades the continent, and the need for immediate disarmament must be impressed upon governments, according to a Religious News Service report.

Dr. David S. Russell, secretary of the Baptist Union of Great Britain and Ireland, said that "the future of Europe and indeed of mankind is at stake. This is something bigger than politics and ideologies. It is a matter of human survival. Disarmament on a world scale

— and quickly — is a priority for both prayer and action."

The Baptist leaders from most of the countries of Europe who met here adopted a resolution saying they shared his concern. They also expressed the hope that the United States and the Soviet Union would reach accommodation on the problem of nuclear mid-range weapons in Europe in talks begun November 30. "It is our hope that these discussions by both world powers may be conducted not from a position of military strength, but rather in a spirit of understanding and with a readiness and desire for détente," they stated.



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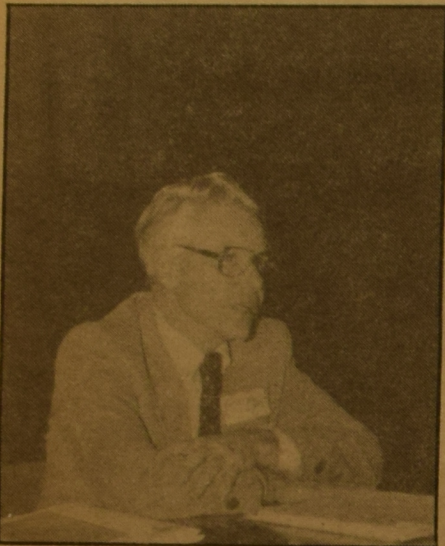
News

Farmers must regain control of their farms, CFF told

by Wilma Binnema
Vander Schaaf
Wally van de Kleut

In terms of an insightful examination of the place of technology in agriculture, one of the highlights of the CFF convention in Lacombe, Alta. was the workshop given by Mr. Marty Strange, director of the Centre for Rural Affairs in Walthill, Nebraska.

The workshop by Dr. J.P. Bowland, dean of the Agriculture/Forestry fa-



Dr. John Bowland

culty at the University of Alberta, was for the most part an overview of the impact of technology on the family farm. Throughout his workshop Dr. Bowland seemed to implicitly and uncritically accept the premise that advanced technology has a rightful place on the family farm.

Although he stated that "technology itself is not the problem, but what we do with it is the essential question," Dr. Bowland did not go on to analyze what responsible means of using technology are in agriculture. Rather he asserted that a "business-like management of technology is the key to maintaining the family farm."

Dr. Bowland praised technology by saying that it "could in the future be the means by which we are able to open up many marginal farming areas of the north country." He cited the

present consideration of hog production in northern Alberta as an example, but failed to mention such factors as delicate soil conditions and erosion, product nutrient value, and problems of hog fertility and high death losses associated with the hog factory industry.

Another example of Dr. Bowland's implicit acceptance of agricultural technology can be seen in the following statement: "In 1980 the weather conditions were as bad as in the Depression year of 1936, but we got an average crop yield because of technology."

His observation did not take into account at least three considerations. Firstly, there are many people who claim that technology has also had a negative impact on the quality of the land and on the crops grown. Secondly, it could well be that factors other than farm technology, such as better farm management or a superior transportation system, account for the acceptable crop yield in 1980. Thirdly, Dr. Bowland made no attempt to describe what type of technology has had such a beneficial effect on crop yields.

Although none of the above three considerations may be valid, the fact that Dr. Bowland did not address such considerations was indicative of his positive stand on technology, as well as the calibre of his workshop as a whole.

CFF members broadened the discussion by questioning such negative effects of technology as less family time, greater crop specialization, the over-capitalization of farms in order to beat the tax system, the desirability of substituting technology for human labour, and the general decrease in the quality of farm life.

Erosion

It was in Mr. Strange's workshop that many of these concerns were addressed. The theme of his workshop is summarized best in his statement that "no technology can be evaluated in a moral vacuum."

Mr. Strange elucidated his theme

with a number of examples. Saying that "some of the biggest injustices in America are in farming," Marty Strange pointed to the centre pivot irrigation system, which is heavily supported by U.S. tax incentives. This system, a very expensive form of technology, is "most often used on lower quality land. Unfortunately, the end result is often extreme soil erosion, to the drift of 95 tons per acre per year." Hence, future generations are made to pay for the present-day profits of a few.

Strange also pointed to the increased trend in the U.S. of producing hogs in farm factories. Although such hogs have a high death rate, a low reproductive fertility and a low feed gain, hog farm factories, which are able to reduce labour costs by a factor of four, are increasing markedly so that 11 per cent of U.S. slaughter hogs are now produced in them. This is primarily due to tax shelters and incentives. "The hardest thing about this situation is that the hog factory investors use the same rules that every farmer uses, and that farmers resist tax reform out of ignorance of what is going on," added Strange.

As a result, says Strange, "The owner/operator farm is losing ground to the industrial farming system. U.S. credit, commodity and tax policies all contribute to the increased growth of large and more factory-like farms." Strange concluded that "the purpose of such farming is not to feed the hungry world (as is so often claimed), but to increase the balance of trade payments so that we can get the oil which we want."

Regain control

"What has to happen," said Strange, "and what the Centre for Rural Affairs is working toward, is that farmers need to take back control of the farm. We at the Centre work for tax reform, but we also attempt to demonstrate to farmers concrete ways they can apply alternate technology to their farming operations."

To this end the Centre for Rural Affairs launched a small farm energy

project comprising a control group of 24 farmers who simply kept records, and an experimental group of another 24 farmers. The experimental group received education over one winter on alternative technologies, such as solar, and basic conservation methods. All innovations introduced were low cost, able to be built with common farm and carpentry skills, easy to many and cost-effective. Hence, the farmers made the innovations themselves, rather than have someone come in to



Mr. Marty Strange

do the work. After three years the experimental group spent 13 per cent less on energy and 17 per cent less to operate their farms than did the control group. The average pay-back period for the expenses incurred was five years.

Interestingly enough, only 6 per cent of the savings could be attributed to solar innovations, 25 per cent to conservation and an amazing 69 per cent to changes in behaviour. Concluded Strange: "We met the enemy, and it is us. The energy crisis today is not a technological crisis, but a social crisis or a crisis in moral attitude."

On the whole the workshop by Marty Strange was informative and challenging, but most importantly, Mr. Strange gave sound direction from a moral perspective.

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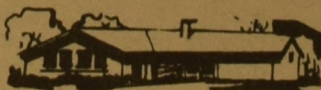


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Op de nationale demonstratie voor het Recht van het ongebooren leven in Den Haag op zaterdag 11 september trad een onbekende dame voor de microfoon en vroeg een gedicht te mogen zeggen. Dit werd haar toegestaan. De tekst van dit gedicht is, of begint, als een parafrase op een bekend gedicht uit Nederlandse letterkunde. Hier volgt de tekst:

*Ik ween om bloemen, in den knop gebroken
en voor den ochtend van haar bloei vergaan.
Ik ween om moederliefde, niet ontloken,
en om kinderharten, die niet mochten slaan.*

*Ik ween om de stenen harten van de groten,
die 'n wet om-smeden om er goud uit te slaan;
die de kleinsten en zwaksten hebben verstoten,
om zelf over brede wegen te gaan.*

*O, Holland, wiens kinderen worden gebroken,
wilt gij tussen welvaartsstaten wilt staan,
het bloed van uw kinderen zal worden gewroken,
en het goud zal in bloed en tranen vergaan.*

*Een volk, dat zijn kinderen wreed heeft gebroken,
zal als stof tussen de volkeren vergaan:
uit goud zijn nimmer bloemen ontloken,
en uit goud is nooit nog liefde ontstaan.*

L.R.-V.

Helmond 11 september, 1976

Dutch

Onder ons

Het was tijd om naar een bejaardentehuis te gaan

Geachte Redactie,

'Dad oude dag' door -Ab Vander Mey, is gezellig om te lezen. Het laatste artikel ging over het bejaardentehuis. Daar wil ik nog wel iets over schrijven daar ik zelf een bewoner ben van Shalom Manor in Calgary dat dit jaar in juli geopend is.

M'n man was 76 jaar en ik 73 toen we tot het besluit kwamen om ons huis te verkopen en onze laatste levensjaren in een bejaardentehuis door te brengen.

Ons huis was niet groot maar gezellig en van alle gemakken voorzien. Onze tuin was groot en van de opbrengst gaven we elk jaar veel weg, wat we plezierig vonden. Maar elk jaar werd het moeilijker om alles bij te houden vandaar ons gezamenlijk besluit.

Maar, zoals zo vaak voorkomt, „de mens overdenkt zijn weg maar de Here bestuurt onze gang'', in november 1980 begon mijn man met zijn gezondheid te sukkelen. Na vele onderzoeken bleek het longkanker te zijn en op 31 januari stierf hij. We mogen ook hier zien dat de Here ons leven leidt. We hadden over-

legd om samen in dit tehuis te gaan; nu moest ik alleen. Maar wat een rijke zegen als we zien dat onze kinderen zo meeleefden en alles regelden. Natuurlijk moesten er veel dingen opgeruimd worden maar ik heb daar niet zo'n moeite mee want dat zijn maar tijdelijke dingen en van ondergeschikt belang.

Natuurlijk is er die lege plaats, dat schrijnende gemis, maar is het niet een rijke zegen 76 jaar te worden en dan „door genade alleen'' zo heen te gaan?

Wat de ruimte in het tehuis aangaat, voor een echtpaar is er ruimte genoeg, de vraag is wat je er van maakt. Ik woon nu naast de kerk en temidden van vele vrienden en in het tehuis zijn veel Canadese vriendelijke meelevende mensen.

Als ik mijn weg overzie, die niet over rozen ging, en dat beloofde de Here ook niet, dan zie ik dat Hij met ons is alle dagen. Hoe groot is het goed dat Hij weggelegd heeft voor die Hem vrezen, die Zijn hulp verbeiden en door Zijn hand zich laten leiden.

Mrs. Pearl Nederlof

Het Joodse Nieuwjaarsfeest

Dat klinkt nogal feestelijk, maar ik zou ook boven dit artikel kunnen zetten: de „Joodse Dag des Oordeels.'' Dat blijkt b.v. uit een citaat dat Ds. Jac VanNes uit een boek van de grote Joodse geleerde onzer eeuw, Franz Rosenzweig, als volgt uit het Duits vertaalt: „De bazuin, die op de Nieuwjaarsdag op het hoogtepunt van het feest geblazen wordt, maakt hem tot ‚dag des gericht's.' Het gericht, dat anders naar de eindtijd verlegd wordt, wordt hier onmiddellijk in het tegenwoordige ogenblik geplaatst.''

De eerste dag van de zevende maand is het begin van de ‚vreselijke dagen' die aan de Grote Verzoendag voorafgaan. Die dag en de daaropvolgende hebben het karakter van boetedagen. De eerste Tisjri wordt genoemd ‚de dag van het bazuingeschal' (Lev. 23:24). Maar de Joden noemen die dag ook de dag des gericht's, of de dag der gedachtenis. En de gedachten gingen dan naar de zondeslaap (waaruit zij door bazuingeschal moesten worden opgewekt), of naar de zonden (waarover zij Gods barmhartigheid inrlepen). Anderen menen dat het bazuingeschal slechts meent aan te kondigen: in deze maand Tisjri komt de Grote Verzoendag, en het Looftuftenfeest. Bereid u voor op de Grote Verzoendag!

Het merkwaardige is dat de eerste Tisjri als het eigenlijke Nieuwjaarsfeest in het Oude Testament nergens genoemd wordt. Het blazen van de bazuin moest wel op 1 Tisjri plaatsvinden, maar dat hiermee een nieuw jaar begonnen wordt vindt u nergens in de Bijbel. Vele Joden zien in dit blazen van een ramshoorn, een herdenking van Gods genade aan Abraham, toen

hij een ram gaf in plaats van zijn zoon Isaac. Daarom blazen ze ook steeds op een ramshoorn.

De Talmoad spreekt uitvoerig over deze ‚hoofd des jaars-dag', in een speciaal tractaat. Er staan twee zetels in de hemel, één van gericht en één van barmhartigheid. Om God, die plaatsgenomen heeft op de gerichtsetel staan 70 van de voornaamste engelen, die leden zijn van de hemelraad. Daarvoor staat de hemelse schrijver Saphriel om het oordeel over elke mensenzijl op te schrijven. Vol vrees en ontzag staan er in wijdere kring duizenden engelen. Met bazuingeschal wordt het teken van de aanvang van de rechtzitting aangegeven.

Er zijn drie boeken: in het ene worden de totaal goddelozen opgetekend; in het tweede de volmaakt rechtvaardigen; en in het derde zij, bij wie goede en slechte werken elkaar in evenwicht houden. De eerste groep wordt ten dode opgeschreven, de tweede groep ten leven, en de derde groep krijgt nog een korte tijd voor boete en bekering tot de 10e Tisjri. In geval van rechte boete en echte bekering wordt men ten leven opgeschreven, anders toch nog ten dode. Verder worden nog bepaalde beslissingen genomen over het levenslot der mensen in het nieuwe jaar. Over de jaarswisseling zelf hoort u niet veel. De Nieuwjaarsdag is veel meer een ernstige voorbereiding voor de Grote Verzoendag.

Het is een open vraag hoe de Joden er eigenlijk toegekomen zijn om de 1e Tisjri Nieuwjaarsdag te noemen. Dat is een grote afwijking van de Schrift,

want God had als het nieuwe jaar voor Israel bestemd de maand Nisan (later ook Abib genoemd) met deze woorden: deze maand zal u de eerste der maanden van het jaar zijn. (Exodus 12:1-2). Het is zo klaar als glas. Maar de Joden noemen nu de eerste dag van de zevende maand Rosh Hashanah (rosh betekent hoofd of begin. De Joden spreken nooit over 1 Nisan (Abib) als een Nieuwjaars dag, zodat men in het Jodendom eigenlijk twee Nieuwjaarsdagen heeft, de bijbelse 1 Nisan (Abib) en de burgerlijke 1 Tisjri. Doch alleen deze laatste, die in de herfst valt, is erkend als de nieuwjaarsdag. De overschakeling van 1 Nisan naar 1 Tisjri was naar men aanneemt tot stand gekomen gedurende de tiende of de elfde eeuw. De rabbijnen van die tijd geloofden dat God de wereld geschapen had in de maand Tisjri.

Over de gehele wereld gaan de Joden op deze 1e Tisjri, waar het maar mogelijk is, naar hun synagoge, bidden lange voorgeschreven gebeden, belijden hun zonden waardoor zij Gods wet hebben overtreden in gedachten, woorden en werken, ja, ook door nalatigheid en verzuim in het doen van het goede, en bidden God dat Hij hen inschrijve ten leven in Zijn boek voor het komende jaar. Dat is ook de wens die de Joden elkaar toewensen van jaar tot jaar, op 1 Tisjri, een maand die bijna altijd samenvalt met onze maand september.

Het Joodse Nieuwjaarsfeest duurt eigenlijk twee dagen. Al is het dan eigenlijk geen Nieuwjaarsdag volgens de Bijbel, toch was 1 Tisjri wel een grote dag voor de Joden (afgedacht

van het Nieuwe Jaar), wat blijkt uit het voorlezen van Numeri 29:1-6, dat zo begint: En in de zevende maand, op de eerste dag der maand, zult gij een heilige samenkomst hebben, gij zult generlei slaafse arbeid verrichten, het zal een jubeldag voor u zijn. Het woord jubeldag is echter niet zo'n goede vertaling, in de engelse vertaling staat: „it is a day for you to blow the trumpets'', het is voor u een dag om de ‚sjofaar' (ramshoorn) te blazen! Dat blazen is dus niet uitsluitend ‚jubelen,' het moet ook tot boete wekken; Gods bezoekende hand leren vrezen, aan Gods gericht denken enz. Dertig tonen worden geblazen, en dan eindigt de dienst met een gebed der gemeente.

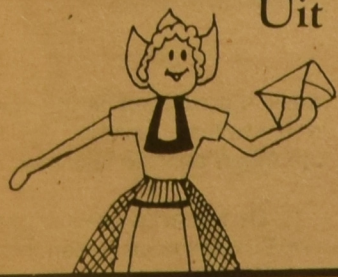
Op Nieuwjaar gaan b.v. vele Joden van New York naareen van de bruggen van Brooklyn of Manhattan. Men spreekt hier enige Schriftwoorden uit, inzonderheid Micha 7:19, waar staat: Gij zult al hun zonden in de diepten der zee werpen. Men maakt een beweging alsof men iets in het water werpt, iets uitschudt, soms werpt men ook wat brood in het water.

Men gaat het nieuwe jaar in met de gedachte: och, mocht ik toch ingeschreven zijn of worden in Gods levensboek. Ik heb van jubel niet veel kunnen lezen. Men kwam niet verder dan een wens. En men meent dat boete, gebed en weldadigheid een noodlottig vonnis afkeren. Hoe zou ook hier de verkondiging van de Messias het donker doen opklaren, en werkelijk iets nieuws brengen, de vervulling van al die joodse nieuwjaarsgebeden, die we slechts met ontroering kunnen lezen!

J. Van Harmelen

Dutch

Uit Nederland



□ Radio Nederland — De Nederlandse Minister van Defensie Hans van Mierloo heeft, gesteund door z'n Westduitse collega Hans Apel, erop aangedrongen meer politieke inhoud te gaan geven aan het overleg binnen de Eurogroep. Dat is het overleg tussen de ministers van Defensie van de Europese NATO-landen. Tot voor kort was het overleg van de Eurogroep meestal van technische aard, maar van Mierloo vindt dat de Europese bondgenoten moeten gaan samenwerken om misverstanden en irritaties tussen Europa en de Verenigde Staten te voorkomen. Ook speelt een rol dat ten overstaan van de Europese bevolking aangetoond moet worden, dat Europa geen sateliet is van de VS. Het voorstel van Van Mierloo vond bij zijn collega's veel weerklank.

□ Het Interkerkelijk Vredesberaad in Nederland — I.K.V. — pleegt overleg met organisaties van militairen over samenwerking in de

strijd tegen de kernwapens. Het gaat om de soldatenvakbond VVDM, het soldatencomite tegen kernwapens en een groep kritische officieren. De gedachte om te gaan samenwerken is ingegeven door het succes van de onlangs in Amsterdam gehouden antikernwapendemonstratie. Ook speelde mee de tegenwerking die militairen ondervinden die in uniform tegen kernwapens willen protesteren. De politieke ervaring van het I.K.V. kan volgens de VVDM een grote steun zijn bij discussies over acties tegen kernwapens, in het bijzonder wat betreft het verzet daartegen in het leger.

□ Vrij Nederland gaf een verslag van de sollicitatie van een communistische ingenieur bij de P.T.T. Het was in feite een lachertje. Maar de Delftse ingenieur Peter Reek heeft weinig reden tot lachen. Drie jaar geleden solliciteerde hij bij de P.T.T. Hij zou als elektrotechnisch ingenieur telefoonkabels gaan controleren. De P.T.T.-bazen achten hem geschikt maar de veiligheidsdienst stak er een stokje voor. Want Reek is communist en kabels controleren is een vertrouwensfunctie. Hij kreeg

de baan niet.

„Dit zijn gewoon Russische toestanden. Daar ga je toch aan denken? Zij hebben het de hele tijd over Rusland.”

Peter Reek werd als communist al bij voorbaat tot saboteur bestempeld. Dat pikte hij niet. Via enkele processen en vragen in de tweede kamer mag hij na 3 jaar weer gaan solliciteren. De vorige week zijn Peter Reek een aantal vertrouwensfuncties aangeboden. Een opmerkelijk verhaal in het Nederland van 1981.

□ De Nederlandse regering gaat bij Fokker 18 straaljagers van het type F 16 bestellen. Met de opdracht is 560 miljoen gulden gemeoid plus nog eens 80 miljoen voor grondapparatuur. De order is 51 miljoen gulden duurder dan wanneer deze bij de Amerikaanse General Dynamics was geplaatst. Daar staat echter tegenover dat nu ook Nederlandse toeleveringsbedrijven mee profiteren, wat ook weer gunstig is voor de werkgelegenheid.

□ Minister Jan de Koning van Land-en Tuinbouw heeft de Nederlandse tuinders gevraagd hem niet voor de

voeten te lopen, wanneer hij het Europese dictaat over de aanpassing van de aardgasprijzen iets probeert bij te schaven. De Europese commissie, het dagelijks bestuur van de EEG, dreigt Nederland voor het Hof van Justitie te dagen, als niet vóór oktober 1982 een einde wordt gemaakt aan de forse kortingen, die Nederlandse tuinders voor hun aardgas krijgen. De tuinders in andere Europese landen moeten het volle pond betalen en dat wordt concurrentievervalsing genoemd. De Nederlandse tuinders willen het prijsverschil veel trager verminderen, en zijn nogal ontevreden over de toezeggingen die de Nederlandse bewindslieden in Brussel en London daarover hebben gedaan.

□ Het provinciebestuur van Noord Holland wil 11 kleine gemeenten samenvoegen tot vier nieuwe grotere. Het betreft hier Oostzaan, IJpendam, Landsmeer, Katwoude, Marken, Monnikendam, Jisp, Wormer, Wijde Wormer, Beemster en Zeevang. De nieuwe gemeenten zullen de namen dragen van Noord Waterland, West Waterland, Oost Waterland en Zuidwest Waterland.

Hierdoor hopen gedeputeerde staten de oprukkende verstedelijking van dit agrarisch poldergebied tegen te gaan.

□ Een werkgroep van het ministerie van justitie heeft voorgesteld echtscheidingen te laten voltrekken door de notaris, indien man en vrouw het eens zijn over de ontbinding van het huwelijk. Thans worden echtscheidingen behandeld door de rechter. De ministeriele werkgroep zegt dat inschakeling van de notaris arbeids- en kostenbesparend kan werken. Bovendien worden echtscheidingen dan uit de justitionele sfeer gehaald.

□ Uit een onderzoek van de Rotterdamse Erasmus Universiteit blijkt dat steeds meer Nederlandse emigranten na een paar jaar naar Nederland teruggaan. In de afgelopen tien jaar kwam gemiddeld één op elke vier Nederlandse emigranten terug, vooral uit Canada, Nieuw-Zeeland en Australië. Persoonlijke en sociale motieven geven de doorslag bij terugkeer. Met name de rol van de vrouw levert moeilijkheden op in de gastlanden.

Vervolg op pag. 16



Als je het mij vraagt

Wat versta jij onder: De kerk moet confessioneel spreken? (1)

Syrt Wolters, Victoria, BC

Op het gevaar af dat ik beschuldigd word altijd te schrijven over kerkelijke onderwerpen, ga ik toch wel graag in op deze vraag. Daartoe geïnspireerd door verschillende uitlatingen in de kranten die onder ons gelezen worden, zoals ons *Calvinist Contact*, maar ook, met name *The Banner*. Wat me eigenlijk aanspoorde om dit keer een antwoord te geven op bovengestelde vraag, was het hoofdartikel van *Calvinist Contact*, van 27 november, „The Church Must Speak Confessionally.” Dat hoofdartikel is een verslag van de tweedaagse conferentie van de „Council of Christian Reformed Churches in Canada.”

Ds. Jonker van Richmond heeft daar blijkbaar nogal breed uitgeweid over de taak van de kerk in de wereld. Als ik het goed heb begrepen, dan beperkt Ds. Jonker de taak grotendeels tot „confessionaal spreken” in en buiten de kerk. De kerk heeft, volgens Ds. Jonker, geen bevoegdheid om te spreken over dingen van het sociale of politieke leven. Daar moet je „deskundig” voor zijn.

Ik heb altijd begrepen dat

belijden (confessie) en beleven samen moeten gaan. Dat je het een niet kunt doen zonder aandacht te schenken aan het andere. Als je beleven niet in overeenstemming is met je belijden, dan is er iets ernstig verkeerd.

Tot mijn groot verdriet moet ik zeggen dat er in de prediking van vandaag heel weinig aandacht geschonken wordt aan het beleven van wat we belijden. Prompt zeggen we elke zondag ja en amen op de lezing van de wet, waarvan de samenvatting is: Totale liefde tot God en liefde tot de naaste als liefde tot ons zelf. Dat begrip van liefde als het overheersende begrip over het gehele leven wordt natuurlijk door de wereld schamper aan de kant geschoven: Hoe kan iemand zo naïef zijn! In de realiteit van het leven moet je de problemen op een andere manier aanpakken, anders loop je hopeloos vast. Liefde tot je naaste? Zelfs liefde tot je werkgever? Kom nou! Wees nuchter en gebruik je verstand. Dat is een van de redenen waarom b.v. de CLAC zo weinig steun ontvangt. Natuurlijk, in theorie heeft de CLAC wel gelijk, maar die mensen zijn veel te

idealistisch. Ze hebben geen besef van wat er eigenlijk in de wereld te koop is.

De kerk moet confessioneel spreken. Op huisbezoek ook? Alleen maar confessioneel? Of is het huisbezoek ook gericht op het beleven van die belijdenis. Heeft Ds. Jonker op huisbezoek wel eens de vraag grondig besproken of het wel mogelijk is om de liefde tot God en de naaste in praktijk te brengen in een moderne vakbond? Of was hij niet voldoende deskundig om over deze dingen te praten? Ik vrees dat er zelfs met dat confessionele spreken van de kerk heel wat verkeerd is, als er van het beleven van ons belijden zo bitter weinig te zien is.

De kerk mag alleen maar confessioneel spreken, niet economisch en niet politiek. Dacht Petrus er ook zo over, toen Annanias en Saffira hun economisch bedrog pleegden? Als we regelmatig confessioneel getraind worden kunnen we dan nog niet beoordelen of een politiek partij op de beginselen van de Franse revolutie gebaseerd zijn in plaats van op de Bijbel? Missen we dan nog de deskundigheid? Ik ben bang dat al dat getheoretiseer een doekje voor het bloeden is om niet „je nek uit te steken.” Ik wist wel dat er veel dominees zijn die de moed niet hebben om „hun nek uit te steken” vanwege de onrust die daarvan het gevolg zal zijn, maar het valt me van Ds. Jonker tegen dat hij hen in hun houding stijft.

Twintig jaar geleden werd er nog gedebateerd over het lid zijn van een onchristelijke vakbond. Nu niet meer. In de

kerkeraad kan er niet meer over gesproken worden, anders zou bijna elke vergadering een debat-avond worden. Twintig jaar geleden sprak het vanzelf dat er van ons verwacht werd dat we trouw moesten zijn in het zenden van onze kinderen naar een Christelijke school als er één in de buurt was, en zo niet, dan moest er één gesticht worden. En denk maar niet dat iemand die zijn kinderen niet naar een Christelijke school stuurde, in aanmerking kwam voor ambtsdrager. Geen kwestie van. Moet je nou om komen. Zelfs Christelijk onderwijs moet buiten gesprek blijven in de kerkeraadsvergaderingen, anders krijg je hopeloos moeite met die ambtsdragers, die, als antwoord op hun gebeden door God te kennen gegeven zijn dat het voor hun kinderen beter is om ze naar de openbare school te sturen! Ik vraag me dan af hoe die mensen confessioneel toegesproken zijn.

We verwijten de Noord Amerikanen dat ze pragmatisch zijn of expedient. Als ik zo let op wat wij doen in vakbeweging en politiek dan zijn we al aardig veramerika-

niseerd. Want, weet je, er moet in onze kerken ademruimte zijn voor verschillende opvattingen. Nu ben ik de laatste die daar tegen is. We moeten elkaar niet een keurslijf aanmeten waar we allemaal in moeten passen, maar die verscheidenheid moet blijven in het raam van de grondwet van het koninkrijk Gods. Dat is binnen de belijdenis. Als we dat niet doen, dan vrees ik dat we hier ook niet lang meer hoeven te wachten tot we homoseksuele dominees op de preekstoelen hebben. Er moet immers ruimte zijn!

Ik verwacht niet dat een predikant een deskundige uiteenzetting geeft van een bepaald economisch of politiek probleem, maar ik verwacht wel dat economische en politieke beginselen ook op de grondwet van de liefde wet gebaseerd moeten zijn. Iemand hoeft alleen maar de constitutie van een vakbond te lezen om te weten te komen uit welk vaatje er getapt wordt. Daar is helemaal geen speciale deskundigheid voor nodig. Alleen maar de bekwaamheid om eenvoudig Engels te lezen.

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Dutch

Uit Nederland

□ De gemeente Amsterdam heeft de grootste onroerend goed aankoop uit de Amsterdamse geschiedenis gedaan. Zij heeft 25 x 2 duizend woningen aangekocht daterend uit de periode 1920 - 1940, die gelegen zijn in de wijken oud zuid, Rivierenbuurt, Overtoomse Veld en de Bos en Lommerbuurt. Voor de woningen die het eigendom zijn van de verzekeringsmaat-

schappijen Delta Lloyd en Nationale Nederlanden werd gemiddeld 25 duizend gulden per stuk betaald.

□ De Nederlandse regering wil de privacy van de Nederlandse burger beter beschermen. De minister van justitie, De Ruyter, heeft daarover een wetsontwerp ingediend bij de Tweede Kamer. In Nederland worden steeds vaker allerlei

persoonlijke gegevens van mensen willekeurig opgeslagen in duizenden geautomatiseerde computer-systemen. De regering vindt nu dat opslag en gebruik van die persoonlijke gegevens beter moet worden gecontroleerd. Ze wil dat onder meer doen door invoering van een registratiekamer waarbij alle persoonsregistraties moeten worden aangemeld. Ook moeten

burgers het recht krijgen om bij misbruik van hun persoonlijk gegevens door derden, schadevergoeding te vragen.

□ Het Friese dorp Deersum wil eind volgend jaar al zijn 140 inwoners zelf van electriciteit voorzien. Er worden plannen uitgewerkt om energie op te wekken via windmolens en biogas-installaties. Deersum dat vlakbij

Sneek ligt, zou het eerste dorp in Nederland worden dat in zijn eigen energie voorziet.

□ De Nederlandse minister van Buitenlandse Zaken Max van der Stoep heeft in Washington een zeer openhartig gesprek gehad met Caspar Weinberger, de Amerikaanse minister van Defensie. De boodschap dat Nederland in december niet kon instemmen met de plaatsing van 48 kruisraketten op Nederlandse bodem werd door Weinberger niet met vreugde begroet. Van der Stoep heeft een uiteenzetting gegeven van de Nederlandse bezorgdheid over kernwapens ongeveer langs dezelfde lijnen als minister Hans van Mierlo onlangs op de NAVO vergadering in Schotland deed. De voorwaarde voor de plaatsing van de kruisraketten was dat tegelijkertijd onderhandeld zou worden met Moskou, maar die onderhandelingen moeten nog beginnen.

□ Nederland heeft geweigerd Aruba garanties te geven voor samenwerking, als het eiland besluit zich eenzijdig onafhankelijk te verklaren. Dit is gebleken aan het slot van de koninkrijks-conferentie in Den Haag over de toekomst van de Nederlandse Antillen. De door Aruba gewenste onafhankelijkheid los van de overige vijf eilanden was daarin het overheersende thema. Nederland heeft zich op het standpunt gesteld dat de door Aruba verlangde speciale relatie met Den Haag alleen mogelijk is, als Aruba na de onafhankelijkheid blijft samenwerken met de overige eilanden. Afgesproken is dat een speciale commissie binnen een half jaar rapport zal uitbrengen, over alle consequenties die aan het onafhankelijkheidsvraagstuk vastzitten. Daarna zal een ronde-tafel conferentie bijeen worden geroepen voor definitieve besluiten.

□ Uit een onderzoek van een groep arbeidspsychologen aan de Universiteit van Amsterdam is gebleken dat zowel werkgevers als werknemers voorstander zijn van herinvoering van het prestatieloon. Dat bestaat in Nederland sinds een jaar of tien bijna nergens meer, in tegenstelling tot andere Europese landen. De werkgevers zijn er voor om de productie en de betrokkenheid van werknemers met prestatieloon te stimuleren. Uit het onderzoek is gebleken dat ook het personeel er steeds meer voor voelt naar zijn inspanning beloond te worden. Er bestaat veel onvrede bij de werknemers over het huidige belonings-systeem dat uitsluitend aan de functie is gekoppeld en niet aan de prestatie. Alleen de vakbeweging is tegen prestatieloon.

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THANKS

ENGELAGE: We thank our heavenly father who made it possible weatherwise for relatives and friends, from far and near, to join us in our evening of praise and thanks, family fun and frolic on December 12, 1981. To everyone who sent us cards, remembered us in prayer and for the lovely gifts and flowers, a hearty thank you. We will long remember everything you all did to help make our 25th Wedding Anniversary such a memorable occasion. Many, many thanks especially to our children for all the preparation. Hill and Matty Engelage, 111 Winchester Rd., Brooklyn, ON L0B 1C0

BIRTHS

DEKONING: God has given us another beautiful gift to nurture and cherish, a healthy daughter, born December 7, 1981. We named her KARISSA NOEL, "grace of God" and "child of Christmas." She is a sister to Rachel, the eighth grandchild for Peter and Tina deGroot of Lethbridge, Alta. and the fifth grandchild for John and Jane deKoning of Willowdale, Ont. Neil and Klaas deKoning, 3204-50th St. SW, Calgary, AB T3E 6P6

GIBBONS: With much joy and thankfulness to God, the giver and creator of life, we, Ross and Rita, are so happy to announce the birth of our first son, CHARLES GEORGE. He was born on December 8, 1981 and is welcomed with much love by his sisters: Marsha, Sacha, and Tara. Fourth grandchild for Mrs. Dorothy Gibbons of Jarvis, Ont. and 37th grandchild for Mr. and Mrs. Geert Eggink of Jarvis, Ont. 14 Davis St., Box #317, Jarvis, Ont.

HASSEFRAS: With praise and thanks to our heavenly father, the giver of life, we, Leonard and Janet, happily announce the birth of our first child, a healthy baby girl, DEANNA LYNN born on December 16, 1981. She is the 1st grandchild for Mr. and Mrs. L. Hassefras and Mr. and Mrs. C. Cowieson of Brampton, Ont. Great-grandchild for Oma Hassefras of Hazerswoude, Holland and Opa and Oma John VanDorp of Smithville, Ont. 59 Cowan Cres., Brampton, ON L6X 2P9

KRALT: "He has made everything beautiful in its time" (Eccles. 3:11a). Peter and Kathy thank God, creator and giver of all life, and are happy to announce the birth of their first child, a son, GREGORY WILLIAM born December 17, 1981, 9 lbs. 6 oz. Gregory is the 5th grandchild for Mr. G.D. Kralt, and the 2nd for Mr. and Mrs. W. Buys, all of Beamsville. 12th great-grandchild for Mr. J. VanEgmond and 78th great-grandchild for Mr. P. Hogendoorn, Lincoln Ave., North, R.R.#3, Beamsville, ON L0R 1B0

*This winter, curl up in
your easy chair with a
copy of C.C.*

BIRTHS

LUBBERTS: "Let everything that hath breath praise the Lord. Praise ye the Lord" (Psalm 150:6).

With joy and thanksgiving to our heavenly father, we, John and Dianne (nee Hoftyzer), are proud to announce the birth of our son, JORDAN GRANT, born Sunday, December 13, 1981, weighing 6 lbs. 8 oz. Happy brothers and sisters are Brent, Sophia, Nataschia, Quentin, and Justin. A new grandson for Mr. and Mrs. John Hoftyzer, Brighton, Ont. and Mr. and Mrs. Bert Lubberts, Hannon, Ont.

PIERSMA: With great joy and thanksgiving to our Lord, we, Harry and Hilda (nee Haan), are happy to announce the birth of a precious son, JEFFREY WALTER. Born on November 13, 1981, weighing 9 lbs. 1 oz. A welcome brother for Michael Harold and Kristina Rose-Marie. Grandparents are Mr. and Mrs. Ralph Haan and Mr. and Mrs. Walter Piersma. Cedar Grove, Ceasarea, ON L0B 1E0

SPELT: "Children are a gift from God, they are His reward" (Psalm 127:3).

We, Gordon and Wilma (nee Kraay), give thanks to God for the gift of our first child, RANDY NEIL, born November 30, 1981. Randy is the 6th grandchild for Mr. and Mrs. Ted Kraay of Bowmanville, Ont. and the 1st grandchild for Mr. and Mrs. Kase Spelt of Blackfalds, Alta. R.R.#1, Lacombe, Alta.

VAN EGMOND: "Children are a gift from the Lord" (Psalm 127:3). With thankful hearts, we, John and Debbie, are happy to announce the birth of our beautiful daughter, ANGELINE SOPHIA, born November 18, 1981, and weighing 8 lbs. 5 oz. A welcomed sister for Nicholas. Happy grandparents are Mr. and Mrs. H. Sawyer, Harriston, Ont., and Mrs. and Mrs. C. Van Egmond, Norval, Ont.

1050 Cameron St., Regina, SK S4T 2S6

ANNIVERSARIES

1957 January 10 1982

In a spirit of joy and thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our dear parents,

CHRIS and IMKE
GALENKAMP
(nee Noorman)

We pray the Lord will bless them richly in the years to come. Lambert & Liz Sikkema; Raymond, Jaclyn — Reedley, Calif. Tineke — St. Catharines Harriet — at home Harold — at home Michael — at home Open house will be held, D.V., at Trinity Chr. Ref. Church on the 16th of January, 2 - 4 p.m. Home address: 3rd Ave. Louth, R.R.#3, St. Catharines, Ont.

Maasland, Z.H. Millgrove, Ont. 1957 1982

January 17
With joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents,

ARIE and CORA NOORDAM
(nee Doelman)

Our prayer is that the Lord will continue to bless them and keep them in his constant care. Numbers 6:24-26. With love: Sam — Burlington, Ont. John — Waterdown, Ont. Martin — at home Jerry — at home Corrine — at home Open house to be held at their home on Friday, January 15, 1982 from 7:00 p.m. to 9:30 p.m. Home address: Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0

ANNIVERSARIES

1927 1982
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"Waar liefde woont gebied de Heer zijn zegen" (Psalm 103:3).
Op 5 febr., 1982, D.V., hopen wij met onze geliefde ouders en grootouders,

HENDRIK en AALTIENA
ROFFEL
(geb. De Kleine)

de dag te herdenken dat ze 55 jaar geleden in het huwelijk zijn getreden.

Hun dankbare kinderen:
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Dik & Riet — Edmonton, Alta.
Tony & Coby — Penticton, BC
en kleinkinderen.
33433 Marshall Rd., Abbotsford, BC V2S 1K8

1956 December 22 1981

Matthew 6:33
With joy and thankfulness, we celebrated with our parents,

DAVID and HINKE WEIMA
(nee De Schiffart)

their 25th Wedding Anniversary. We thank the Lord for giving us parents who not only love each other and their children, but who first of all love the Lord. Congratulations and love from your children:

Jeffrey
Gordon
Peter
Carol-Ann
(Bernice Zwier)
Home address: 26 Ravina Place, Brockville, Ont.

OBITUARIES

"I was glad when they said unto me, 'Let us go into the house of the Lord'" (Psalm 122:1). On December 19, 1981, the Lord called home to himself our dear wife, mother, grandmother and great-grandmother,

JANTJE MOESKER
(nee TeVelde)

in her 82nd year. Beloved wife of Fedde Moesker, Mother of:
Jantje & Rudy Huften — Orillia
Tina & Wim Van 't Spyker — Vriezenveen, The Netherlands
Aly & Henk Kobes — Bowmanville
Cor & Rika Moesker — Orillia
Janet & George Vande Woude — Surrey, BC
Ineke & Karl Schenk — Orillia
Al & Bea Moesker — Kingston
Dear grandmother of 29 grandchildren and 7 great-grandchildren. Home address: 439 Jamieson Dr., Orillia, ON L3V 4Y6

On Friday, November 13, 1981, our Lord called home, after a lengthy illness, our beloved husband and father,

JOHN VANDER BOOM

at the age of 45. "The Lord is my Shepherd, I shall not want. Surely goodness and mercy shall follow me, all the days of my life and I will dwell in the house of the Lord forever" (Psalm 23:1, 6).

Dearly loved and sadly missed by his wife: Wilma (nee Oostlander), and children:
Carl — Kingston, Ont.
Debbie & John Verburg — Athens Ont.
Anita — at home
Funeral service was held in the Bethel Chr. Ref. Church, Brockville, Ont., on Monday November 16, 1981. Rev. Steele and Rev. Bieze officiated. Home address: 234 Pack St., Brockville, ON K6V 2H7

*Share your news
happy or sad
with our C.C.
subscribers.*

OBITUARIES

On December 1, 1981, our Lord took into his glory after much suffering, our beloved husband, father, grandfather and great-grandfather,

CORNELIUS OOSTLANDER

"Trust in the Lord with all thy heart; and lean not unto thine own understanding" (Proverbs 3:5). Beloved husband of: Geertje Oostlander (nee van Leeuwen), Dear father of:
Peter — Brinston
Mary & Sid DeSchiffart — Brockville

Alice La Rogue — Kingston
Wilma Vander Boom — Brockville
12 grandchildren, 1 great-grandchild.
Funeral service was held on December 3, 1981 in Williamburg church. Mr. James Kooistra officiated. R.R.#1, Brockville, ON K6V 5T1

"Trust in the Lord with all thy heart; and lean not unto thine understanding" (Proverbs 3:5). Suddenly on November 13, 1981, the Lord called home, after much suffering, our dear son-in-law, brother-in-law, and uncle,

JOHN VANDER BOOM

May the Lord comfort our daughter, and sister, Wilma and children. Mother Geertje Oostlander
Peter Oostlander — Brinston
Mary & Sid DeSchiffart
Alice La Rogue
nieces & nephews.
R.R.#1, Brockville, Ont.

TEACHERS

BURLINGTON: Trinity Christian School invites applications for the position of **principal**, for the start of the 1982-83 school year. Trinity has K through 8 with 7 full-time and 2 part-time teachers. For applications and information contact:

The Chairman
of the Education Committee
Mr. John Streefkerk
c/o Trinity Christian School
650 Walker's Line
Burlington, ON L7N 2E7
[416] 634-3052 (school)
[416] 336-2291 (home)

Bowmanville:

Knox Christian School Society invites applications for an opening in the **senior grades**, commencing January 4, 1982. For information and applications contact:
Mrs. J. Vander Kooi,
R.R.#6, 46 Marten Rd.,
Bowmanville, ON L1C 3K7
Tel.: [416] 623-4320

HELP WANTED

C.S.I. District II (Manitoba, Saskatchewan, and Alberta) has decided in principle to hire a full-time **curriculum co-ordinator** commencing September, 1982. Please send resume or request for job description before February 1, 1982 to:
Ary De Moor
10705 - 139 St.
Edmonton, AB
T5M 1P6
[403] 455-8904

MINISTER NEEDED

BROCKVILLE: The Bethel Chr. Ref. Church of Brockville, Ont. is vacant and invites ministers of Reformed persuasion who wish to consider a call to Brockville to call or write the undersigned. Brockville is situated on the St. Lawrence River and has a population slightly over 20,000 people. Our church family consists of about 120 families and we would very much like to have and need our own pastor. Any minister who would like to make some inquiries about Brockville, may do so in complete confidence.

Mike Van Dyke or **Hans Stoketes**
R.R.#1 R.R.#2
Brockville, Ont. Lyn, Ont.
1-613-348-3782 1-613-342-7275

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Orillia, Ont.
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R.R.#1
Winsloe, PEI C0A 2H0
Tel. 902-894-5947

PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

HELP WANTED

Journey man auto body mechanic is needed for immediate employment in a clean, modern, well-equipped shop. A great opportunity for someone who is looking for a change and takes pride in doing quality work. Our area offers beautiful mountain scenery, excellent hunting and fishing as well as a friendly Chr. Ref. Church and elementary Chr. education. Call: Norm Mantel collect at: (604) 635-3929, Norm's Auto Refinishing Ltd., R.R.#3, Terrace, BC V8G 4R6

Librarian

Redeemer College is in immediate need of a librarian.

Responsibilities include:

- the development,
- organization,
- and administration of the college library.

Qualifications: Bachelor or Master degree in Library Science and experience in library work, especially in reference work, preferred.

Letters with references should be sent to:

Redeemer College,

Box 2340, St. Catharines, ON L2M 7M7
not later than January 20, 1982

or telephone: (416) 632-2022

Classified Advertising

FOR SALE

Wyoming area: 123 acres with 100 sow farrow to finish barn; 3 years old - good house; F.C.C. mortgage of \$200,000 at 9 3/8%; close to church and Christian grade and high schools.
Call: (519) 845-3688

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Wanted: Third girl to share furnished 3-bedroom house in central Toronto; Broadview and Danforth. \$200 per month plus share of utilities. Call Anna or Audrey at: 429-3414. After 5 p.m. call: 466-7172. Immediate occupancy.

Toronto area: Furnished, 3 bedroom house for rent from January 27 - June 27; 1 block from school, CRC, and bus/subway.
Call: (416) 226-1996

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The Van Gelders
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Box 34, R.R.#4, Huntsville,
Ontario P0A 1K0
Telephone: (705) 635-2880
or Toronto (416) 223-4012.

BUSINESS

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.

Write:

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The Back to God Hour,
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"Port of Holland" opened in Calgary

The "Port of Holland" was officially opened in Calgary at a glittering ceremony in May. The 550-member local Dutch Canadian Club is justifiably proud to own the beautiful new glass and cedar-finish on the city's western outskirts.

N. van Dijk, Ambassador of the Kingdom of the Netherlands to Canada, was present to unveil the plaque dedicating the building and joined over 250 guests for the dinner and dance party. Among those bringing good wishes were Calgary's Mayor Ralph Klein and Alderman Brian Lee, Ed Oman representing the Province of Alberta, and Gerry and Mieke Hollenbach. Gerry is honorary consul of the Netherlands for southern Alberta.

The entertainment ranged from performances by Calgary's fine 80-voice Dutch Canadian choir to a show by the Silver Lionettes, a carnival dance group. The Dutch Ambassador presented a new wooden gavel to club presi-

dent Nick de Wit. Peter van der Linden was applauded for his tireless efforts since 1972 to get a clubhouse in Calgary.

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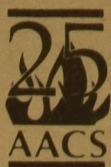
1259 Victoria Ave. N., Kitchener, ON N2B 3E6

Celebrating our 25th Anniversary

THANK YOU!

Thank you for celebrating with us the 25th Anniversary of this work of Christian higher education and leadership training for God's people at home and abroad.

The support of so many people and churches is beautiful to experience. Please pray for God's continued blessing during 1982.



229 College Street,
Toronto, Ontario M5T 1R4

Building for tomorrow's generation



KROEZEN: We would like to wish our family and friends a blessed and prosperous New Year.
Mr. and Mrs. Kroezen, Florida, USA

LET'S PLAY CHESS

Editor: Pete Layer

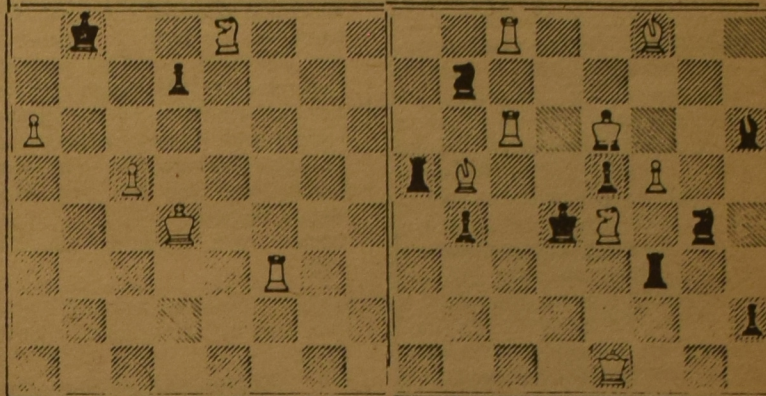
FIRST SERIES OF PROBLEMS IN JANUARY

#900
W. Speckmann
Germany, 1956

#901
A. Vogel, M. Artz
Holland, 1936

2

9



5
3-mover 3 pts.

8
2-mover 2 pts.

NOTES

1. A very happy and successful problems solving 1982 to you all. The first position in 1982 is a 3-mover rather than a game position as was explained in the last issue. It is identical to the July problem #880. STALEMATE won't be your problem! The Black King seems to have too much room. Please give the Key, threat and all variations.

3. The deadline will be given when the second series is published.

CALENDAR of EVENTS

Ontario

- Jan. 14** Christian Farmers Federation of Ontario Provincial Board Meeting. Visitors welcome. Georgetown CRC.
- Jan. 23** 9:30 a.m. to 4 p.m., Dr. Bob Goudzwaard at the Institute for Christian Studies, 229 College St., Toronto (416-979-2331) for a one-day seminar on "Ideology and Idolatry Today: The Crisis of the Welfare State — The Idol of Material Abundance, and Nuclear Terror — The Idol of Military Power." Register by telephone; \$10 fee.
- Feb. 26-27** Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 1 ★ NO ISSUE ★			
Fri. Jan. 8	Wed. Jan. 6	Thurs. Dec. 24-10a.m.	Wed. Dec. 23-noon
Fri. Jan. 15	Wed. Jan. 13	Fri. Jan. 8-10a.m.	Thurs. Jan. 7-noon
Fri. Jan. 22	Wed. Jan. 20	Fri. Jan. 15-10a.m.	Thurs. Jan. 14-noon

S A L E M ' S

Development Director

Herman DeJong

would like to be invited to your

- * congregational meetings,
- * young people societies
- * Christian schools
- * women's groups

contact:

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26 Burnett Ave.
Willowdale, ON M2N 1V1
Tel: (416) 223-7177

or:

Herman DeJong
Jordan Station, ON L0R 1S0
Tel: (416) 562-7478

WANTED:



Oxford University Press photo

Retirees with time on their hands

Calvinist Contact is looking for men and women over the age of 65 who have time on their hands to promote Calvinist Contact and to go after new subscribers. We want to transform senior citizens into Subscription Agents.

Regular circulation newsletters will go out to the Agents to help them in their promotion of the paper. They will be kept up-to-date with forthcoming articles and features that will appear in the paper. Their photographs will appear in Calvinist Contact as being part of the "team of retirees."

We are looking for men and women across Canada and the United States with "time on their hands." If you would like to join the promotional team of Calvinist Contact, fill in the coupon and mail it to: Agents, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3



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city, town, village

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Books

Politics

Directions from the top

How Ottawa Decides by Richard D. French; James Lorimer & Company, Toronto, Ont., 1980. Reviewed by Rev. D. DeJong, Calgary, Alta.

This book deals with the manner of financial and economic planning, and industrial policy-making during 1968-1980, both under Trudeau, and, for nine months under Clark. It provides an insider's view of the Cabinet Committee System and the planning systems employed by it. Although the book is not easy reading for the general public, the Canadian Institute for Economic Policy, which made this study possible, expresses the

hope that it will be actively discussed by our decision-makers and the public.

How Ottawa Decides confirms the picture of Trudeau and his assistants as an idealistic group of rationalistic intellectuals. While they look with disdain at the previous governments of Diefenbaker and Pearson as government by confusion, they will not just do better, but, with the certainty which characterizes the scientific methods of the natural sciences, they will plan the economy and so transform our entire society.

From Trudeau's 1969 speech to the Liberal Policy Conference in Harrison Hot Springs, B.C., the following quote bears out the government approach: "With this

knowledge, we are wide awake, alert, capable of action; no longer are we blind, inert pawns of fate." "With the refinement of our techniques of forecasting and planning, we are coming to realize that the image we hold of our future is itself an important element of that future."

French's study shows that the future of the Seventies has broken that image. Three Planning Systems, based on differing philosophies: the Finance, the Treasury, and the Cabinet Planning Systems, became constraints on each other, till at last they were abandoned in 1975. "From that point on," French quotes from George Radwanski's **Trudeau**, "Trudeau and his government ...

were reduced to stumbling along without a plan, racing to catch up to events, improvising desperately." This is exactly what Trudeau had blamed previous governments for.

I recommend this book to those who want to find out in detail by which means the "sophisticated and capable government" of Trudeau and his friends have led us to the emerging problems of the early eighties: high inflation and high interest rates.

Not abandoned, but being given the highest priority now, is the industrial policy-making of "technological sovereignty," dealt with in the second part of the book and still very actual today. This, to me, is the most

interesting part of the book, helpful in understanding Ottawa's nationalism, its National Energy Policy, and the declining value of the Canadian dollar in relation to the American dollar.

The book's "Conclusion" contains some penetrating critical remarks on planning, based on the sad experience of the 1968-1979 Trudeau-period, and points out that for the eighties the economy and the constitutional ground rules are the critical issues facing us.

French recommends that the major political parties develop truly distinct positions as a prerequisite for comprehensive national planning, because "planning must be rooted in politics in a way it generally was not during the seventies." In other words, planning is not a neutral science as, supposedly, the natural sciences are, but depends on political pre-suppositions.

GUIDE TO GOOD BOOKS

THE Family Christian Bookstore

January Contest

GUESS WHO?

"Know your authors!"

Why...should we know our Christian Authors?

There is certainly no must, but it is nice to know that an author is not just so much paper and ink. They are more important than the title of your book, more important than the publisher or your book seller. In an age when Pierre Berton, Daryl Sittler, Pat Boone and Anne Murray are well-known household names, we can't lose if we also know something about the men and women who provide us with the best in good Christian enjoyment, inspiration and Bible knowledge.

CONTEST RULES:

* Entries must be submitted on the special yellow entry form.

(call or write for one if you have not received one yet).

* DEADLINE: February 15, 1982.

* NO PURCHASE REQUIRED.

* PRIZES: \$100.00 Book Certificate for the best entry and 40 x \$10.00 Book Certificates for the next best 40 entries.

* IMPORTANT CLUES: All authors have their name actually printed somewhere in the same "GUIDE TO GOOD BOOKS" with their picture. ALSO: All 12 authors are contemporary authors: as far as we know they are all alive today.

* CONTEST SOLUTION AND WINNERS NAMES will be printed in *Calvinist Contact* of March 27, 1982, D.V.

* YOU CAN'T LOSE: Even if not selected as one of the 41 winners, you will have learned more about 12 authors truly worth knowing! ...READ THEM!

AND ... 35% OFF THE FOLLOWING TITLES (For C.C. readers only.)

<input type="checkbox"/> Where are you? (daily readings with the Bible) by Rev. H. DeMoor	4.50	6.75
<input type="checkbox"/> The Lonely Sentinel	2.57	3.95
<input type="checkbox"/> The Curse of Urumbu	2.57	3.95
<input type="checkbox"/> Cloth ...	3.87	5.95
<input type="checkbox"/> The Three-Fingered Villain	2.57	3.95
<input type="checkbox"/> Cloth ...	3.87	5.95
<input type="checkbox"/> The Flying Phantom	2.57	3.95
<input type="checkbox"/> Cloth ...	3.87	5.97
<input type="checkbox"/> The Haunted Castle SAVE 35%	2.57	3.95
<input type="checkbox"/> Cloth ...	3.87	5.95
<input type="checkbox"/> The Sailing Sleuths	2.57	3.95
<input type="checkbox"/> Cloth ...	3.87	5.95
<input type="checkbox"/> The Secret of the Swamp	2.57	3.95
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Please send books as marked. ✓ to:

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and Annual January Sale

★ ★ PRICE: With interest rates soaring we MUST reduce inventory; YOU save 10 to 35%.

★ ★ AVAILABILITY: Some books offered last year are now out of print: books you want must be purchased while they are still in print.

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DID YOU??

If not...look through your old C.C.'s (starting April 10) for clues in each "Guide to Good Books." Write or phone for numbers you cannot find.

BUILD YOUR HOME LIBRARY During January 1982

Help us in reducing our inventory and YOU SAVE SAVE SAVE SAVE

Two ways to beat inflation:

PLAN A:

Save exactly 20% on all your books: We bill you.

Order any books you have seen advertised anywhere, (mail or phone) and we'll bill you at the current prices less 20% plus postage. (Since this offer is for readers of *Calvinist Contact* only, you MUST send (or bring) a copy of this advertisement with your order.

PLAN B:

Save up to 30% and we pay the new high postage as well:

Select ANY book from any book ads as far back as April, 1981, and send cheque AT THE OLD PRICES AS SHOWN IN THE ADS. (See below). Most of those prices have now increased from 10 to 30%. Again: this offer is for *Calvinist Contact* readers only, your order must be accompanied with a copy of the ad from which you took title and price.

Book ads to order from:

- 12 "Guide to Good Books" published on back page of C.C. since last year April.
- Christmas Special Ad, C.C., Nov. 20.
- "Helps for the Study of the Scriptures" (Catalogue of 600 Bible Commentaries).
- "Fun Reading for Kids" (Catalogue of 350 Good Books for Children.)

Upon request we will send you any of the above.

5. Paideia - Intervarsity or any 1981 publishers' catalogue.

We will honour all these at identical terms, and at PREINFLATION prices during January IF possible!

Historical non-fiction

Literature of Afghanistan

The Road to Kabul. An Anthology edited by Gerald de Gaury and H.V.F. Winstone; Van Nostrand Reinhold Ltd., Scarborough, Ont., 1981; cloth, 233 pp., \$32.50. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

Afghanistan has been much in the news since the December, 1979 invasion by Russian troops. How many are acquainted with this remote, rugged and yet so strategic Islamic nation? **The Road to Kabul** explains some of the underlying causes that led to the volatile explosion of that Central Asian region.

The anthology embraces journeys and tales — stretching from Marco Polo's travels in the 13th century, the Memoirs of Zahir-ed-Din Muhammad Baber, Emperor of Hindustan, the Song of Ivan Ivanoff (a Russian barrack room ballad), to the observations of Fitzroy MacLean, a 20th century writer.

The editors have done the public a service by compiling this fine selection — ranging from exciting tales of adventure to descriptive stories of fine literary merit by putting Afghanistan's current crisis in its proper historical perspective. Afghanistan and neighbouring nations have been subject to many wars. For many years the region has been the battleground of dispute between imperial Great Britain and Czarist Russia. So what is happening in Central Asia today is a continuation of previous powerplay between the forces of the West and the East. Only the names of the regimes and the leaders are different.

This quality book contains a number of maps, such as Asia under the Mongols and Russian Expansion in Turkestan, 1855-1895, and reproductions of drawings. Excellent reading! But the book's high cost may make one wait until it is available in a library. Should you not wish to purchase it yourself, ask your local librarian to stock it.